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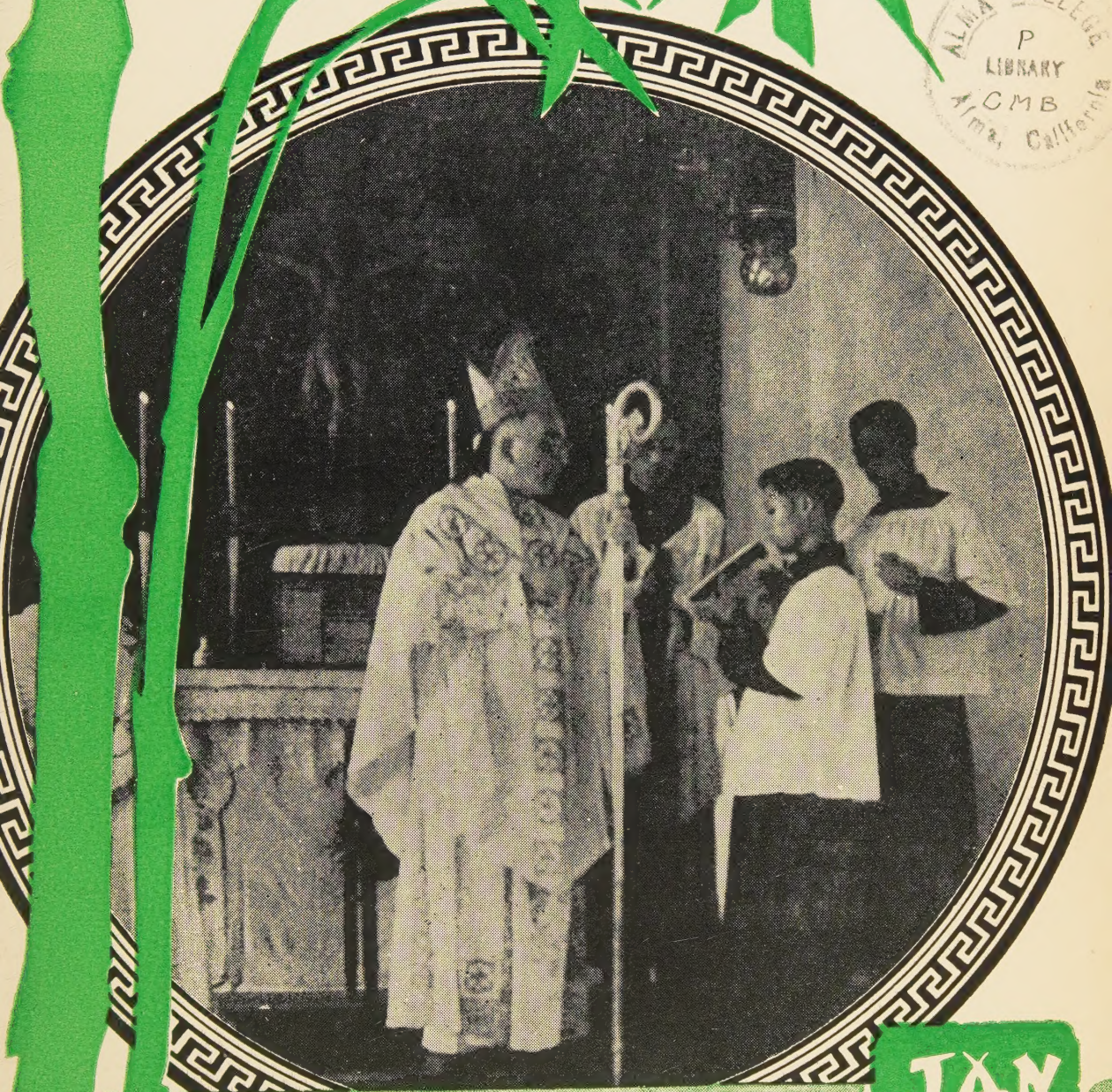

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Vol. VIII JANUARY, 1956 No. 1

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COVER: Bishop Ford M.M. during last ordination at Kaying, 1948, prior to his imprisonment and death in a Canton prison.

The "Mission Bulletin" is published ten months a year by a Committee of Catholic missioners presided over by Father Anthony Maloney. No issues appear for July and August.

The subscription price for Hongkong and China is HK$20.00. For foreign countries, as indicated on the back-cover. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor.

Manuscripts for publication should be typewritten, double spaced and written on one side of the paper, if possible. The Editor may shorten, revise or translate the articles. Manuscripts will be returned to the author if so requested.

Address all communications to:

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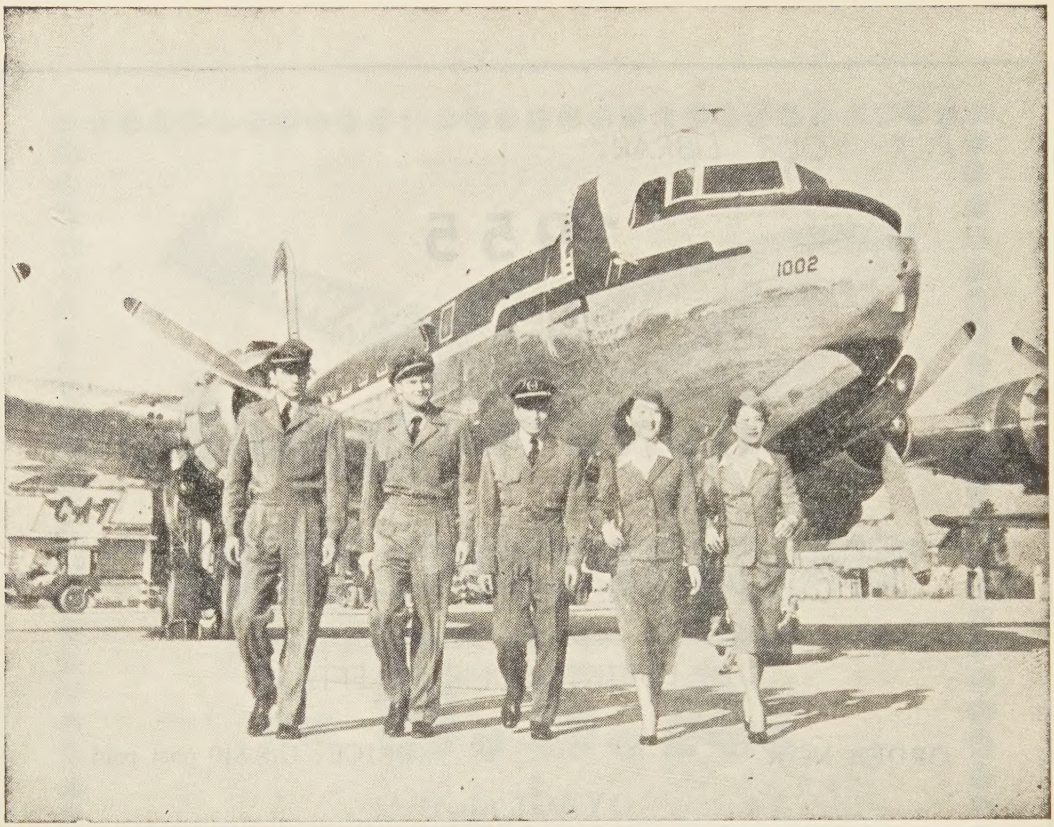

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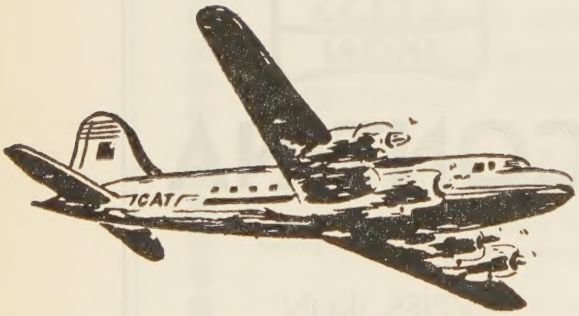

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AUX ARMES!

IN the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive.

Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet, at the same time they stir up a class warfare which causes rivers of blood to flow, and realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practise of religion. It will respect liberty of conscience.

See to it that the faithful do not allow themselves to be deceived! *Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever.* Those who permit themselves to be deceived into lending their aid toward the triumph of Communism in their own country will be the first to fall victims of their error.

The above three paragraphs are as timely today as when written by Pope Pius XI in his famed Encyclical Against Atheistic Communism, "Divini Redemptoris" (58-60), March 19, 1937. Communism remains intrinsically evil, perverting all it touches, "the slime of the serpent" as one writer puts it.

The missioners of China and Indo-China now know the hideous truth about Communism. Are the missioners of other Far-Eastern countries to endure a similar trial? The voting in the recent Indonesian election, some of the happenings in India, these are reason for justified alarm. Granted that the majority of the people in these and other countries detest Communism, history proves that a people unaware of the true nature and aims of Communism falls easy victim to a tightly organized minority bent on betraying their native land. Russia itself, as well as China and other Communist-ruled countries bear this out.

Freedom endures only as long as a people value and guard it. Like to many other invaluable assets it may be lost. The peoples of the Orient must be alerted to the danger that faces them, a danger at their very door. The missioner must raise his voice in defence of the freedom of his adopted land, must do all in his power to make known the intrinsic evil of Communism. He can render powerful assistance to the good, loyal citizens of the country in the struggle to stave off the encroachment of Communism. Remedies and plans uncounted have been suggested—the one sure method to stop the march of Communism is TRUTH, truth proclaimed everywhere.

Official Document:

Decretum Generale

quo liturgicus hebdomadae sanctae Ordo instauratur

MAXIMA redemptionis nostrae mysteria, passionis nempe, mortis et resurrectionis Domini nostri Iesu Christi, ab apostolica inde aetate singulari prorsus recordatione celebrare quotannis studuit sancta Mater Ecclesia. Summa in primis eorundem mysteriorum momenta peculiari triduo recolebantur, Christi scilicet "crucifixi, sepulti, suscitati" (S. Augustinus, Ep. 55, 14); mox institutionis sanctissimae Eucharistiae solemnis memoria addita fuit; ac demum, dominica quae passionem proxime antecedit, liturgica accessit celebratio triumphalis Domini nostri Regis messianici ingressus in sanctam cvitatem; peculiaris exinde liturgica hebdomada exorta est, quae, ob excellentiam mysteriorum celebratorum, et sancta appellata et amplissimis piissimisque ritibus ditata fuit.

Hi autem ritus iisdem hebdomadae diebus iisdemque dierum horis initio celebrabantur quibus sacrosancta mysteria contigerunt. Institutio itaque sanctissimae Eucharistiae feria quinta, vespere, recolebatur, solemni missa in Cena Domini; feria autem sexta peculiaris actio liturgica de passione et morte Domini horis postmeridianis celebrabatur; denique vespere sabbati sancti solemnis inchoabatur vigilia, quae mane sequenti in gaudio resurrectionis finem habebat.

Media autem aetate, tempus agendae liturgiae his diebus, variis in id concurrentibus causis, ita anticipari coeptum est, ut eadem media aetate ad finem vergente, omnes liturgicae illae solemnitates ad horas usque matutinas antepositae fuerint, profecto non sine detrimento liturgici sensus, nec sine confusione inter evangelicas narrationes et ad eas pertinentes liturgicas repraesentationes. Solemnis praesertim paschalis vigiliae liturgia, a propria nocturna sede avulsa, nativam perspicuitatem ac verborum et symbolorum sensum amisit. Praeterea sabbati sancti dies, praecoci paschali gaudio invasus, propriam indolem perdidit luctuosam memoriae dominicae sepulturae.

Recentiori porro aetate alia denique accessit rerum mutatio eademque sub aspectu pastorali gravissima. Etenim, feria quinta, sexta et sabbatum sanctae hebdomadae per plura saecula inter dies festivos connumerabantur, eo sane consilio, ut cunctus populus christianus, a servilibus operibus expeditus, sacris horum dierum caerimoniis interesse posset; at saeculo decimo septimo currente ipsi Romani Pontifices, ob condiciones vitae socialis prorsus immutatas, dierum festivorum numerum imminuere adacti sunt. Urbanus itaque VIII, Constitutione apostolica "Universa per orbem", diei 24 septembris anni 1642, sacrum quoque hebdomadae sanctae triduum, non amplius inter festivos, sed inter feriales dies recensere coactus est.

Exinde vero fidelium ad sacros hos ritus frequentia necessario decrevit, ea praesertim de causa, quod eorum celebratio iam diu ad horas matutinas anteposita fuerat, quando scilicet scholae, opificia et publica cuiusque generis negotia, ubique terrarum, diebus feriatis peragi solent et peraguntur. Communis reapse et quasi universalis experientia docet, solemnes gravesque has sacri tridui liturgicas actiones a clericis peragi solere, ecclesiarum aulis saepe quasi desertis.

Quod sane valde est dolendum. Etenim sacrosanctae hebdomadae liturgici ritus, non solum singulari dignitate, sed et peculiari sacramentali vi et efficacia pollent ad christianam vitam alendam, nec aequam obtinere possunt compensationem per pia illa devotionum exercitia, quae extraliturgica appellari solent,

quaeque sacro triduo horis postmeridianis absolvuntur.

His de causis viri in re liturgica peritissimi, sacerdotes curam animarum gerentes, et in primis ipsi Excellentissimi Antistites, recentioribus annis enixas ad Sanctam Sedem preces detulerunt, postulantes, ut liturgicae sacri tridui actiones, ad horas, ut olim, postmeridianas revocarentur, eo sane consilio, ut omnes fideles facilius iisdem ritibus interesse possint.

Re autem mature perpensa, Summus Pontifex Pius XII, anno iam 1951 sacrae paschalis vigiliae liturgiam instauravit, ad numtum interim Ordinariorum et ad experimentum peragendam.

Cum porro huiusmodi experimentum optimum universe habuerit successum, prout Ordinarii quamplures Sanctae Sedi retulerunt, cumque iidem Ordinarii petitiones iterare non omiserint, poscentes, ut sicut pro vigilia paschali ita etiam pro aliis sanctae hebdomadae diebus similis fieret liturgica instauratio, sacris functionibus ad horas vespertinas restitutis, attento denique quod missae vespertinae, per Constitutionem apostolicam "Christus Dominus" diei 6 ianuarii anni 1953 praevisae, frequentiore adstante populo ubicumque celebrantur; his omnibus prae oculis habitis, Ss.mus D. N. Pius Papa XII mandavit ut Commissio instaurandae liturgiae, ab eodem Ss.mo Domino constituta, quaestionem hanc de Ordine hebdomadae sanctae instaurando examinaret et conclusionem proponeret. Qua obtenta, eadem Sanctitas Sua decrevit ut, pro rei gravitate, tota quaestio peculiari examini subiceretur Eminentissimorum Patrum Sacrae Rituum Congregationis.

Eminentissimi autem Patres, in Congregatione extraordinaria diei 19 iulii currentis anni, ad aedes Vaticanas coadunati, re mature perpensa, unanimi suffragio Ordinem hebdomadae sanctae instauratum approbandum et praescribendum censuerunt, si Ss.mo Domino placuerit.

Quibus omnibus Ss.mo Domino Nostro ab infrascripto Cardinali Praefecto per singula relatis, Sanctitas Sua ea, quae iidem Eminentissimi Cardinales deliberaverant, approbare dignata est.

Quapropter, de speciali mandato eiusdem Ss.mi D. N. Pii divina Providentia Papae XII, Sacra Rituum Congregatio ea quae sequuntur statuit:

I - Instauratus Ordo hebdomadae sanctae praescribitur

1. Qui ritum romanum sequuntur, in posterum servare tenentur Ordinem hebdomadae sanctae instauratum, in editione typica Vaticana descriptum. Qui alios ritus latinos sequuntur, teneatur tantummodo servare tempus celebrationum liturgicarum in novo Ordine statutum.

2. Novus hic Ordo servari debet a die 25 martii, dominica II Passionis seu in palmis, anni 1956.

3. Per totam hebdomadam sanctam nulla admittitur commemoratio, et in missa prohibentur quoque collectae, quolibet titulo imperatae.

II - De hora competenti qua sacra Liturgia hebdomadae sanctae celebranda est

De officio divino

4. Dominica II Passionis seu in palmis, feria II, III et IV hebdomadae sanctae, officium divinum horis consuetis persolvitur.

5. In triduo sacro, id est: feria V in Cena Domini, feria VI in Passione et Morte Domini, et sabbato sancto, si officium peragatur *in choro,* vel *in communi,* haec servantur:

Matutinum et Laudes non anticipantur de sero, sed dicuntur mane, hora competenti. In ecclesiis tamen cathedralibus, cum feria V in Cena Domini missa chrismatis mane celebretur, Matutinum et Laudes eiusdem feriae V anticipari possunt de sero.

Horae minores dicuntur hora competenti.

Vesperae feria V et VI omittuntur, cum earum locum teneant functiones liturgicae principales horum dierum. Sabbato sancto vero dicuntur post meridiem, hora consueta.

Completorium feria V et VI dicitur post functiones liturgicas vespertinas; sabbato sancto omittitur.

In privata recitatione, his tribus diebus, omnes horae canonicae dici debent, iuxta rubricas.

De missa, vel actione liturgica principali

6. Dominica II Passionis solemnis benedictio et processio ramorum fiunt mane, hora consueta; in choro autem post Tertiam.

7. Feria V in Cena Domini, missa chrismatis celebratur post Tertiam. Missa autem in Cena Domini celebranda est vespere, hora magis opportuna, non autem ante horam quintam post meridiem, nec post horam octavam.

8. Feria VI in Passione et Morte Domini solemnis actio liturgica celebratur horis postmeridianis, et quidem circa horam tertiam; si vero ratio pastoralis id suadeat, licet tardiorem seligere horam, non autem ultra horam sextam.

9. Solemnis paschalis vigilia celebranda est hora competenti, ea scilicet, quae permittat missam solemnem eiusdem vigiliae incipere circa mediam noctem inter sabbatum sanctum et dominicam Resurrectionis.

Ubi tamen, ponderatis fidelium et locorum condicionibus, de iudicio Ordinarii loci, horam celebrandae vigiliae anticipari conveniat, haec non inchoetur ante diei crepusculum, aut certe non ante solis occasum.

III - De abstinentia et ieiunio quadragesimali ad mediam noctem sabbati sancti protrahendis

10. Abstinentia et ieiunium tempore quadragesimae praescriptum, quod hucusque, iuxta can. 1252 § 4, sabbato sancto cessabat post meridiem, in posterum cessabit media nocte eiusdem sabbati sancti.

Contrariis quibuslibet minime obstantibus.

Die 16 novembris anni 1955.

C. Card. CICOGNANI,
S. R. C. Praefectus

L. † S.

† A. CARINCI, Archiep. Seleuc.
S. R. C. a secretis

Instructio

de Ordine hebdomadae sanctae instaurato rite peragendo

CUM propositum instaurati Ordinis hebdomadae sanctae eo spectet, ut veneranda liturgia horum dierum horis propriis simulque opportunis restituta, a fidelibus facilius, devotius ac fructuosius frequentari possit, permagni interest, ut idem salutare propositum ad optatum exitum deducatur.

Propterea huic Sacrae Rituum Congregationi opportunum visum est, generali decreto de instaurato Ordine hebdomadae sanctae *Instructionem* addere, qua et transitus ad novum ordinem facilior reddatur, et fideles ad uberiores fructus ex viva participatione sacrarum caerimoniarum percipiendos securius ducantur.

Omnibus itaque quorum interest huius *Instructionis* cognitio et observantia iniungitur.

I - De praeparatione pastorali et rituali

1. Locorum Ordinarii sedulo provideant, ut sacerdotes, praesertim qui curam animarum gerunt, bene sint edocti, non solum

de rituali celebratione instaurati Ordinis hebdomadae sanctae, verum etiam de eius liturgico sensu ac pastorali proposito.

Curent praeterea ut etiam fideles, sacro quadragesimali tempore, aptius instruantur ad instauratum hebdomadae sanctae Ordinem rite intelligendum, ita ut in eiusdem celebratione mente ac spiritu devotam sumant partem.

2. Praecipua autem capita instructionis populo christiano tradendae haec sunt:

a) *Pro dominica II Passionis, quae "in palmis" vocatur*

Invitentur fideles ut frequentiores ad solemnem processionem palmarum conveniant, Christo Regi publicum testimonium amoris et gratitudinis reddituri.

Moneantur porro fideles ut tempestive, currente sancta hebdomada, ad sacramentum paenitentiae accedant; quae quidem monitio illic praesertim urgenda est, ubi consuetudo invaluit ut fideles vespere sabbati sancti et mane dominicae Resurrectionis quasi catervatim ad sacrum tribunal conveniant. Studeant igitur animarum curatores ut per totam sanctam hebdomadam, praesertim vero sacro triduo, fidelibus facilis occasio praebeatur ad sacramentum paenitentiae accedendi.

b) *Pro feria V in Cena Domini*

Erudiantur fideles de amore quo Christus Dominus, "pridie quam pateretur", sacrosanctam instituit Eucharistiam, sacrificium et sacramentum, Passionis suae memoriale perpetuum, per manus sacerdotum perenniter celebrandum.

Invitentur quoque fideles, ut post missam "in Cena Domini", debitam augustissimo Sacramento adorationem reddant.

Ubi demum pedum lotio, ad mandatum Domini de amore fraterno demonstrandum, secundum Ordinis instaurati rubricas in ecclesia peragitur, edoceantur fideles de profunda huius sacri ritus significatione, ac de opportunitate ut ipsi hoc die christianae caritatis operibus abundent.

c) *Pro feria VI in Passione et Morte Domini*

Disponantur fideles ad rectam intelligentiam singularis actionis liturgicae huius diei, in qua, post lectiones sacras et preces, Passio Domini nostri solemniter decantatur; orationes pro totius Ecclesiae et generis humani necessitatibus offeruntur; deinde a familia christiana, clero et populo, sancta Crux, nostrae redemptionis trophaeum, devotissime adoratur; postremo, iuxta instaurati Ordinis rubricas et sicut mos fuit per multa saecula, omnes qui id cupiunt et rite parati sunt, ad sacram quoque communionem accedere possunt, ea potissimum mente, ut corpus Domini, pro omnibus hoc die traditum, devote sumentes, uberiores redemptionis fructus percipiant.

Instent porro sacerdotes ut fideles hoc sacratissimo die piam servent mentis recollectionem, nec legem obliviscantur abstinentiae et ieiunii.

d) *Pro sabbato sancto et vigilia paschali*

Oportet in primis, ut fideles de peculiari natura liturgica sabbati sancti diligenter edoceantur. Est autem dies summi luctus, quo Ecclesia ad sepulcrum Domini immoratur, passionem eius et mortem meditando; a sacrificio missae, sacra mensa denudata, abstinendo; usque dum, post solemnem vigiliam seu nocturnam Resurrectionis exspectationem, locus detur gaudiis paschalibus, quorum abundantia in sequentes dies exundat.

Huius vero vigiliae propositum et finis in eo est, ut liturgica actione demonstretur et recolatur, quomodo ex morte Domini nostra promanaverit vita et gratia. Itaque sub cerei paschalis signo ipse Dominus "lux mundi" (Ioan. 8, 12) proponitur, qui peccatorum nostrorum tenebras, gratia suae lucis, profligavit; paschale praeconium profertur, quo splendor sanctae noctis Resurrectionis decantatur; memorantur Dei magnalia in antiquo foedere peracta, mirabilium Novi Testamenti pallentes imagines; aqua baptismalis benedicitur, in qua, "consepulti cum Christo" in mortem peccati, cum eodem Christo resurgimus, ut "in novitate vitae ambulemus" (Rom. 6, 4); hanc denique gratiam, quam Christus nobis promeruit et in baptismate contulit, renovatis eiusdem baptismatis promissionibus, vita moribusque coram omnibus testificari pollicemur; postremo, implorato triumphantis Ecclesiae interventu, sacra vigilia solemni Resurrectionis missa terminatur.

3. Nec minus necessaria est praeparatio ritualis sacrarum caerimoniarum hebdomadae sanctae.

Quapropter ea omnia, quae ad piam ac decoram celebrationem liturgicam huius sanctissimae hebdomadae occurrunt, sollicite paranda et ordinanda sunt; sacri praeterea ministri ceterique ministrantes, sive clerici sive laici, potissimum si pueri sint, iis quae ab ipsis peragenda erunt, sedulo instituantur.

II - Adnotationes ad quasdam rubricas Ordinis hebdomadae sanctae

a) *Pro universa hebdomada sancta*

4. Ubi copia habeatur sacrorum ministrorum, sacrae functiones hebdomadae sanctae cum omni splendore sacrorum rituum peragantur. Ubi vero sacri ministri desint, adhibeatur ritus simplex, servatis rubricis peculiaribus, ut suis locis notatur.

5. In Ordine hebdomadae sanctae instaurato, quotiescumque dicitur: "ut in Breviario romano", omnia desumenda sunt ex praedicto libro liturgico, servatis autem normis, per decretum generale S. Rituum Congregations "De rubricis ad simpliciorem formam redigendis", diei 23 martii anni 1955, statutis.

6. Per totam hebdomadam sanctam, id est a dominica II Passionis seu in palmis usque ad missam vigiliae paschalis inclusive, in missa (et feria VI in solemni actione liturgica), si solemniter celebratur, scilicet cum ministris sacris, ea omnia, quae diaconus vel subdiaconus aut lector, vi proprii officii cantant vel legunt, a celebrante omittuntur.

b) *Pro dominica II Passionis seu in palmis*

7. In benedictione et processione adhibeantur rami palmarum seu olivarum, vel aliarum arborum. Hi rami, secundum locorum varios usus, vel ab ipsis fidelibus parantur et in ecclesiam afferuntur; vel, benedictione peracta, fidelibus distribuuntur.

c) *Pro feria V in Cena Domini*

8. Pro solemni Sacramenti repositione paretur locus aptus in aliquo sacello vel altari ecclesiae, sicut in Missali romano praescribitur, et decenter quoad fieri potest, ornetur velis et luminaribus.

9. Servatis Sacrae Rituum Congregationis decretis de vitandis vel tollendis abusibus in hoc loco parando, plane commendatur severitas quae liturgiae horum dierum convenit.

10. Parochi vel ecclesiarum rectores tempestive moneant fideles de publica adoratione sanctissimae Eucharistiae, inde ab expleta missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem, quando scilicet liturgicae recordationi institutionis sanctissimae Eucharistiae succedit memoria Passionis et Mortis Domini.

d) *Pro vigilia paschali*

11. Nihil impedit quominus signa, in cereo paschali a celebrante stilo incidenda, coloribus vel alio modo antea praeparentur.

12. Convenit, ut candelae, quas clerus et populus gestant, accensae maneant, dum praeconium paschale canitur, et dum renovatio promissionum baptismatis peragitur.

13. Vas aquae benedicendae convenienter ornari decet.

14. Si aderunt baptizandi, praesertim si plures sint, permittitur caerimonias Ritualis romani, quae ipsam baptismi collationem praecedunt, id est, in baptismate infantium usque ad verba "Credis" (*Rituale romanum*, tit. III, cap. II, n. 12), et in baptismate adultorum usque ad verba "Quis vocaris?" (*Rituale romanum*, tit. III, cap. IV, n. 38), eodem mane, tempore opportuno, praemittere.

15. Si contingat in hac solemni vigilia sacras quoque Ordinationes conferri, pontifex ultimam admonitionem (cum impositione sic dicti "pensi"), quae iuxta Pontificale romanum post benedictionem pontificalem et ante ultimum evangelium locum habet, hac nocte eidem benedictioni pontificali praemittat.

16. In vigilia Pentecostes, omissis lectionibus seu prophetiis, et aquae baptismalis benedictione ac litaniis, missa, etiam conventualis, vel solemnis aut cantata, incipitur more solito, facta ad gradus altaris confessione, ab introitu "Cum sanctificátus fúero", ut in

Missali romano ibidem pro missis privatis ponitur.

III - De Missa, sacra Communione et ieiunio eucharistico in triduo sacro

17. Feria V in Cena Domini, antiquissima romanae Ecclesiae servanda est traditio, qua, privatarum missarum celebratione interdicta, omnes sacerdotes omnesque clerici, sacris in Cena Domini intersint, ad sacram mensam accessuri (cfr. can. 862).

Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve missam lectam in singulis ecclesiis vel oratoriis publicis permittere poterit; in oratoriis autem semipublicis unam tantum missam lectam; ea quidem de causa, ut omnes fideles hoc sacro die missae sacrificio interesse et corpus Christi sumere possint. Hae autem missae inter easdem diei horas permittuntur, quae pro missa solemni in Cena Domini assignatae sunt (*Decretum,* n. II, 7).

18. Eadem feria V in Cena Domini, sacra communio fidelibus distribui potest tantummodo inter missas vespertinas, vel continuo ac statim ab iis expletis; item sabbato sancto dari potest tantummodo inter missarum solemnia, vel continuo ac statim ab iis expletis; exceptis infirmis vel in periculo mortis constitutis.

19. Feria VI in Passione et Morte Domini, sacra communio distribui potest unice inter solemnem actionem liturgicam postmeridianam, exceptis item infirmis vel in periculo mortis constitutis.

20. Sacerdotes, qui missam solemnem vigiliae paschalis hora propria celebrant, id est post mediam noctem quae intercedit inter sabbatum et dominicam, possunt ipso dominico die Resurrectionis missam festivam celebrare, atque etiam, si indultum habeatur, bis aut ter.

21. Locorum Ordinarii, qui feria V in Cena Domini, missam christmatis mane celebraverint, possunt vespere missam quoque solemnem in Cena Domini litare; sabbato sancto vero, si vigiliam solemnem paschalem celebrare voluerint, possunt, sed non tenentur, missam solemnem ipso die dominicae Resurrectionis litare.

22. Quoad ieiunium eucharisticum serventur normae in Constitutione apostolica "Christus Dominus" diei 6 ianuarii anni 1953 traditae.

IV - De quibusdam difficultatibus componendis

23. Cum pro diversitate locorum et gentium plures numerentur populares consuetudines, hebdomadae sanctae celebrationi connexae, studeant locorum Ordinarii et sacerdotes curam animarum gerentes, ut consuetudines huiusmodi , quae solidam pietatem fovere videantur, cum instaurato Ordine hebdomadae sanctae prudenter componantur. Edoceantur porro fideles de summo valore sacrae Liturgiae, quae semper, et his praesertim diebus, ceteras devotionis species et consuetudines, quamvis optimas, natura sua longe praecellit.

24. Ubi mos hucusque viguit domos benedicendi ipso sabbati sancti die, locorum Ordinarii congruas edant dispositiones, ut haec benedictio opportuniore tempore, ante vel post Paschatis festum, a parochis, vel ab aliis sacerdotibus animarum curam gerentibus ab ipsis delegatis, peragatur, qui, hanc nacti occasionem, fideles sibi commissos paterne invisent, ac de eorum statu spirituali certiores se reddant (can. 462, n. 6).

25. Campanarum pulsatio, feria V in Cena Domini in missa solemni vespertina, et sabbato sancto in missa vigiliae ad initium hymni Gloria in excélsis praescripta, hoc modo fiat:

a) In locis, in quibus una tantum habetur ecclesia, campanae pulsentur hora, qua dicti hymni incipit cantus;

b) In locis autem, ubi plures ecclesiae exstant, sive in omnibus eodem tempore sacrae caerimoniae peragantur, sive tempore diverso, campanae omnium ecclesiarum eiusdem loci pulsentur una cum campanis ecclesiae cathedralis, vel matricis aut principalis. In dubio quaenam ecclesia in loco sit matrix aut principalis, adeatur Ordinarius loci.

Die 16 novembris anni 1955.

C. Card. CICOGNANI,
S. R. C. Praefectus

L. ✠ S.

✠ A CARINCI, Archiep. Seleuc.,
S. R. C. a secretis

The Mission Apostolate In Its Cultural Context

Part Three

Cultural Focus and Missionary Strategy

Jacques Amyot, S. J.

THE problem of the penetration of non-Christian cultures by Christianity is part of the broader problem of culture change in general, currently the object of intensive study by cultural or social anthropologists. (1) This process is extremely complex, and, to a certain extent, as unpredictable as human behavior itself. Yet, even human behavior has its invariability; while its laws do not bind with the necessity of physical laws, they do apply with sufficient regularity to make scientific analysis and prediction possible. Conclusions are beginning to emerge from these studies that give promise of fruitful application in the field of missiology. The following considerations will be an attempt at such an application. Their character will consequently be more exploratory than definitive.

Factors operative in producing change (or resistance to change) in the way of life of a people can be reduced to three: physical environment, historical events and the psychological factors underlying human behavior in general. The extent to which habitat influences certain aspects of culture can be illustrated by the reaction of a people to a very difficult environment. The very harshness of its milieu does not encourage an Eskimo family, for example, to experiment in its material way of life. For these people, conservativeness means perfect adaptation to life in the Arctic wastes, hence, survival. Any change might constitute an improvement, and again it might spell disaster. On the other hand, a people possessing greater technological resources would be challenged by these same circumstances to devise means to make life less trying. The Americans living in State-side comfort at Thule air-base, 900 miles from the North Pole, make this point clear.

A war, a migration, the introduction of new philosophy or technology, the emergence of a gifted leader, are examples of historical events operative in culture-change. The cruise of Commodore Perry to Japan, in the 19th century, was certainly instrumental in bringing about the westernization of that country. In Turkey, this same transformation was started by the coming to power of Kemal Ataturk, in 1923.

Human Behavior

The psychological factors underlying human behavior must always be reckoned with in every instance of culture change. It is the moral consensus of the individuals of a society, concerning the desirability or non-desirability of an innovation, that determines its acceptance or rejection by the group. The people are the court of last resort. There are times when change, even though dictated by considerable pressure of events, or by the promise of much improvement in

living conditions, does not take place; the people do not accept it as desirable. The Jews in the ghettos of Europe followed their traditional ways in spite of hundreds of years of persecution. The Negroes of British Colonial Africa constantly refused to exchange their crude hoes for plows. Yet, unpredictably enough, they readily accepted the colorful cotton prints of Manchester in preference to their own native cloth.

These facts demonstrate the significance of the psychological mechanism of human behavior in the process of culture change. All three factors are interdependent; none may be passed over in the study of human behavior. The psychology, or personality, of individuals and groups is shaped by environment and events. History, on the other hand, does not originate from some kind of transcendent fate, distinct from the men and women it affects. The ever changing history of societies reflects and shapes the attitude, the point of view of their members. These factors, in the final analysis, determine the degree to which each will be hospitable or hostile to innovations.

Culture-Borrowing

Prospective innovations frowned upon by public opinion are not all necessarily of foreign origin. Modifications in an indigenous way of life can be the result of the ingenuity, the inventiveness of individual members of that same society. Most of the time, however, culture-change is effected by culture-borrowing. People, through contact, mutually influence one another, implicitly passing judgment on the content of one another's culture, gradually adopting or imitating those traits deemed desirable; a process called "acculturation." The Gospel message, presented to a non-Christian people, constitutes a cultural trait which is new to this people, a novelty to be borrowed. Whether or not it will actually be accepted depends, to a very large extent, on the attitudes and points of view mentioned above.

It has been demonstrated that culture-borrowing is never indiscriminate. As regards the distinctive features in two contiguous cultures, some are accepted, some are rejected. The outcome never boils down to a simple addition of all the traits of two cultures. What is the explanation of this fact? What mechanism comes into play to determine the acceptance or rejection of a given element of culture by the members of a community? This point has been the object of considerable research during recent years. One of the most interesting hypotheses that has emerged from these studies, one that seems to be substantiated by the facts, has been proposed by Herskovits, under the name of Cultural Focus. (Melville J. Herskovits: Man and his Works. New York: Alfred A. Knopf, 1952, chapter 32: Cultural Focus and Reinterpretation).

Cultural-Focus

Cultural-focus designates the tendency of every culture to concentrate on certain of its institutions or aspects, while others remain in the background. Psychologically, it implies that people, as a group, at different periods of their history, "focus" their attention on, show more interest in, or preoccupation with certain elements of their common tradition, while the remaining body of culture is not stressed in any special way; they simply take it for granted. This tendency permits historians to characterize periods of history by the chief preoccupations of each time and place,—by the cultural-focus. Thus, speaking of European culture, the medieval period is characterized by a marked concern for the supernatural, producing the great cathedrals and theological Summae. The interests of the 15th and 16th centuries center on more secular pursuits: the re-discovery of Greco-Roman antiquity, erudition and the arts in general, developing into the Renaissance. The 19th and 20th centuries focus their attention on technology and allied economic concerns, resulting in the fantastic industrial development that still proceeds apace.

Susceptible To Change

Just why the cultural-focus should be more subject to change than the less explicit aspects of culture appears from its very nature. "Of the varied aspects that go to make up the body of custom of a people, those that dominate are the least apt to be taken for granted. That is, those aspects will be most often talked about, and will thus be closest to the levels of consciousness for the greater part of the time than are elements that are of less interest. Because such matters are

important to them, people will think and talk a great deal about personalities, events and possibilities lying in this aspect of their culture. As a result of this interest and the concomitant discussions that are carried on, possibilities for realignment will emerge, and emerge with enough frequency so that resistance to the idea of something new will be lessened. It is apparent that a suggestion of change, in a phase of life that is taken for granted and seldom discussed, will meet with greater resistance than in one where the phenomenon is under common discussion, and various possibilities in its form and functions are thus constantly being suggested. In the former instance, the seed falls on barren ground; in the latter, the soil is fallow." (M. J. Herskovits: *Op. cit.* p. 544).

Evidently, cultural-focus does not always take the form described above. It can be much more simple and commonplace, especially among simpler peoples. Even in more advanced societies, the way in which individuals concentrate on cultural-focus varies immensely, according to the scope and special concerns of each. Thus, the fact that technology is the cultural-focus of modern, industrialized societies, does not mean that each member is a scientist, but that there is a generalized interest in, or awareness of questions relating to the development or application of technology. Scientific and engineering departments in universities have the largest enrollments. Popular science magazines and articles are widely read. Young people enjoy tinkering with motors and chemistry sets. Mechanical toys are great favorites with children.

Odd Manifestations

In simpler societies, cultural-focus often takes a rather disconcerting turn. Thus, among the Todas of India, the main concern in life is ceremonialism, centered around the buffalo dairy. That particular institution orients their culture. Buffaloes, and the performance of dairy operations, constitute the economic basis of the culture. They, or their milk, play important parts in religious rituals and mythology and even the gods are conceived as having dairies and buffalo herds. True to the hypothesis, the focal character of ceremonialism, exercised through the buffalo dairy, has resulted in more and more complex related traits: hierarchies, degrees of sacredness etc. of buffaloes. Buffalo dairies have multiplied to an astonishing degree. Another example comes from the inhabitants of the Micronesian island of Ponape, in the Eastern Carolines, where rank and prestige are considered all important. Despite the fact that the coconut should be the primary crop, because it is the most lucrative, in the mind of the Ponapeans yams are the more important crop, because only through his yam growing ability can a man acquire prestige. The highest prestige goes to the man capable of growing more varieties and bigger yams than anyone else. Competition, aroused by the desire for prestige, the focal point of interest, has resulted in the production on this one island of 156 varieties of yams, some weighing 220 pounds!

Development Contrasts

The relative development of aspects of culture that are focal, and those that are not, is well illustrated by the mutual influence exerted by the indigenous Arab culture of Palestine, and the European ways of life of the Jews who settled there. It has been demonstrated that agriculture is the center of Jewish interest; in Palestine the highest ideal is to be a farmer. The Arab farmers on the other hand, occupy, in their own eyes, an inferior position. Work they must, for their subsistence, but they aspire to move to the more promising rewards of urban life. As a result, the material objects used by the Arab fellah, and, at times, even his house itself, became westernized and modernized, while at the same time, his methods of tilling the soil and caring for livestock remained practically unchanged. In the Jewish group, the forms of agriculture and of rural community life underwent constant change, though no corresponding changes are observable in Jewish urban life.

To summarize, anything that falls within the focal aspect of a culture, or is connected with it in any way, is sure to receive much attention. This explains why focal points of culture tend to exhibit greater development and complexity, greater variation than any other aspect of the same culture. It also explains why elements from without will be more readily accepted, if they fall within the focal zone.

Data's Application

The application of this data to our missiological problem is fairly obvious. That part of indigenous cultures, on which missionary effort must be brought to bear, to find in them maximum receptivity to the Christian message, is the focal zone of these cultures. People accept Christianity more readily if it falls within the sphere of their central preoccupation, or is in any way connected with it.

What this means, and how it works out in practice, can be gathered from examples of successful missionary endeavor.

A brilliant instance is that of Chota-Nagpore, in India, whose people constitute the only entirely Catholic community of that country, except for the Malabar Christians and those of the Portuguese colony of Goa. They were converted, less than a hundred years ago, by the enlightened apostolate of the Belgian Jesuit, Father Constantin Lievens. It is interesting to note, with Father Charles, that though charity was extended to alleviate the misery of the inhabitants of this region, charity, as such, was not the decisive factor that brought them to the Church. In similar circumstances and in other fields, missionaries have exercised charity, often to a heroic degree, without getting anything that approaches the same response. It would seem that the key to Father Lievens' fruitful apostolate lies in his judicious understanding of an ethnological situation. The culture of the Koles of Chota-Nagpore was essentially linked up with the land, its group ownership and communal exploitation. The social and family institutions of these farmers had their roots in the soil. The British Colonial Government, in order to collect land taxes, had enacted laws which facilitated the fraudulent transfer of the ownership of the land to the Zamindars, or tax collectors. Aware of this situation, the missionaries were able successfully to plead the cause of their people before British law courts, and have the lands restored to their rightful owners. Because the Church thus became identified with the defense of all that gave meaning to their life, the really focal aspect of their culture, all the inhabitants of Chota-Nagpore were rapidly Christianized. In this case, the Church did not withdraw these people from their native culture, but consolidated them in it, rooting them to the soil more firmly than ever.

The Philippines

The history of the Church in the Philippines offers another interesting example of the influence of cultural-focus on evangelization. Even allowing for the exceptionally favorable circumstances that accompanied beginnings in the Philippines — numerous missionary personnel, moral and financial support of the civil authorities—its success was outstanding. If we except the Moslem Moros of the south and the mountain tribes of central and northern Luzon, the whole population of the Islands was Christianized by the first generation of missionaries; more than two million converts in forty years! Many a modern missionary to the Philippines is inclined to be impatient with the "external" character of Filipino Catholicism. It is however most interesting and revealing, both historically and culturally, for it furnishes the clue to what seems to have been a decisive factor in the conversion of the Filipinos as a people. The populations first contacted by Magellan and the early Augustinian, Dominican, Franciscan and Jesuit missionaries were highly emotional and extrovert, musically inclined, very fond of song and dance, and psychologically very religious. There were no temples or collective religious services; worship centered around domestic idols, soothsayers and priestesses, offerings to spirits and ancestors. The presentation of Christianity by the first missionaries fitted prefectly into these focal points of indigenous culture. Religious practices were multiplied, including rosaries, medals, statues of the Virgin. Numerous processions, accompanied by plays, songs and folk dances, marked the feasts of the Church. Music was put to constant use, a great attraction for an extraordinarily music-minded people. Even the "hard" part of Catholicism was given an emotional appeal, in the form of solemn penances; public scourgings were held for the men during the Forty Hour devotions. The remembrance of the dead was surrounded by lavish and grandiose ceremonials. In short, the Catholicism offered these people was opulent and magnificent, uninhibited, without Puritanical restriction. It was a religion capable of permeating the existing native culture in all of

its aspects, not destroying, but re-orienting it. The life of the Church became the very life of these people, just as it was in Medieval Europe. Critics may denounce the "superstitious" character of these religious practices, but the fact that the traditional faith maintained an extraordinary vigor through later years, when circumstances deprived the people of priests and religious instruction, singularly weakens this accusation.

Revealing Study

The careful study, from this point of view, of other cases of successful evangelization, would no doubt prove to be very revealing, and very helpful to modern missionaries. It does not seem to be an exaggeration to say that all could be analyzed into instances of culture-change, effected by the successful transmission of the Christian message through the cultural-focus, the borrowing of a culture-trait that fell within the range of the predominant interests, or preoccupations, of a people. A situation in which this is possible constitutes, in substance, the human natural context of that dramatic, supernatural phenomenon of the "Hour of Grace" of the non-Christian nations.

Useful Approach

A final question to examine, one of a practical nature for missionary strategy, is the usefulness of approaching mission problems from the point of view of culture and culture-change. The problem is not one of analyzing past situations, but of applying the principles described in this article to present day and future missionary situations.

The practicability of the approach envisaged here can be demonstrated, provided it does not lose contact with reality. If our analyses do not yield anything more tangible than, say, the yearning of the native soul for the supernatural, we shall not be much the wiser towards organizing our apostolate. Mystical concepts of the mission effort may bring enthusiasm, but can hardly prove valuable as a program of action. To be practical therefore, the approach must remain on the level of the concrete problems confronting the missionaries,—which also happens to be the working level of cultural anthropology, a tough, realistic science which has no eye for anything that cannot be verified by direct observation. We are dealing not with concepts but with people, their sufferings and their joys, their loves and their hates. Now, culture, as described, is a very concrete reality. Studying its manifestations, it is possible to see what it centers on—its cultural-focus; something as real as the attachment of the Kota to his soil in Chota-Nagpore, or the superstitions and songs of the Filipino pagan. This cannot be determined a priori but requires a shrewd analysis based on empirical investigation.

Key To Success

When dealing with the simple cultures of small isolated communities, it should be fairly easy to find the cultural key to successful evangelization. Greater difficulty is encountered in the case of more complex civilizations, those of China, Japan or India, for example. These cultures are richer, more involved in content, but the laws governing their change are the same. Much help can be expected from the judicious utilization of the techniques of research evolved by modern anthropology. Missionaries have an immense advantage over the average anthropologist in field work. They live in intimate contact with the people and speak the native tongue. Their knowledge of native cultures comes from direct experience and not through hearsay. They must know what to look for, and how to interpret the cultural manifestations that come to their notice. Collaboration between the missionaries in their districts and a specialist could produce great fruit. Witness what was accomplished by the late lamented Father W. Schmidt, S.V.D. in collaboration with missionaries throughout the world. Such pooling of missionary knowledge and experience should continue.

The cultural approach to mission problems would serve its purpose well, if it only guarded the mission effort against making serious blunders. Let us imagine, for example, the missionaries of Chota-Nagpore, when faced with the extreme poverty of the people, limiting their efforts to bringing relief in the form of food, clothing, etc. This would have been in line with the best traditions of the Church, and praiseworthy in every way.

Yet, a Providential situation for mass conversion would have been wasted for lack of exploitation. In all probability, the mission of Chota-Nagpore today would not differ noticeably from any other mission in India, adding each year a few hundred converts, acquired at the price of heart-breaking toil, always a minority struggling against a pagan tide.

It would be false, and unjust, to affirm that missionaries of the past, in their apostolate, have ignored culture. The examples analyzed in these pages are proof of how successfully some used native culture. We have been exploring the possibility of repeating these experiences; for this it is necessary to arrive at a working knowledge of them, in terms of verifiable elements and predictable reactions. Instinct is not always a reliable guide; trial and error methods make for much loss of time and energy, and lead up many a blind alley. A scientific approach gives much more promise of a successful, efficient missionary apostolate. It places mission planners in a much more favorable position to recognize providential situations, to exploit them with advantage for the growth of the Mystical Body of Christ, and to know more accurately where the wedge must be driven, to penetrate the pagan culture.

Reason For Hope

To believe that all pagan societies are immediately disposed to receive the Faith, is, in all probability, wishful thinking. For many, the missionary vigil, the groundwork of eventual evangelization, must continue for long years, perhaps many centuries yet to come. Yet, our times are catastrophic; in the wake of the violent upheavals disrupting the old order, it could be that the Rock of Peter will be recognized as a firmer base on which to establish the new. It could even be that Communism may eventually prove to have been a potent ally; its impact may render possible the real missionary penetration of all the great Oriental civilizations. None of these, despite centuries of apostolic effort, has as yet fully opened the door to Christ. The clue might come from China. Just as the persecutors of the Church of the martyrs, in imperial Rome, were responsible in no small degree for revealing Christianity to the world, so the Communists, for the people of China today. Red propaganda, by its violent attacks against the Church, has aroused an interest never evinced before. This interest is enhanced by a tremendous respect, even envy for the courage and fortitude of the Catholics under fire. Projected against the spiritual vacuum of the people, the disillusionment, exasperation, and despair, the Faith shines with a beckoning light. Can we speak of Christianity in cultural-focus? It is still premature to pass a final judgement. One thing is certain: hope need not die in the heart of the China missionary.

Notes:

(1) Note however that conversion to Christianity is not adequately explained by the concept of social "acculturation;" cf. note 1, Part I. While mutual assimilation of cultures can, to a great extent, explain the acceptance of Buddhism, or of certain forms of liberal Protestantism, the same is simply not true of Catholicism. Not only does the latter pre-suppose an element of grace, it refuses to tolerate any essential alteration.

END

It isn't clothes, or the cut and quality of them, that makes civilization; it isn't the complexion of language or geographical location that makes barbarism. The mark of the barbarian is self-indulgence: the *sine qua non* of civilization is self-restraint.

Gillis: So Near is God.

Le Clergé Indonésien

par un missionnaire de Java

AU cours de ces dix dernières années, l'attention du monde a été attirée de façon toute particulière sur l'Indonésie; d'abord à cause de l'occupation de l'Archipel Indonésien par les Japonais et de la menace que cette occupation fit peser sur l'Australie; puis par la lutte du peuple indonésien pour son indépendance. Aussi est-ce avec raison que les catholiques se tournent vers les Missions Indonésiennes et se demandent où elles en sont dans leur développement.

Pour répondre à cette légitime curiosité, nous verrons successivement:

1. Quel est l'âge des Missions d'Indonésie.

2. Ce qu'elles ont fait pour la formation d'un clergé indonésien.

3. Quels sont les espoirs pour l'avenir.

1. Age des Missions d'Indonésie

Cette question donne facilement lieu à une méprise. Les amis des Missions se rappellent l'histoire de St François-Xavier, qui fit tant parler de l'île du Moro, de Ternate, d'Amboine. Les Franciscains, les Augustins, les Dominicains, les Carmes et les Théatins, gardent le souvenir de leurs travaux dans presque toutes ces îles: Timor, Florès, Célèbes, Borneo, Sumatra. Les peuples Portuguais et Espagnol n'oublient ni les grands faits de leurs guerriers, ni les exploits de leurs missionnaires dans ces parages. Plusieurs en concluent que les Missions actuelles d'Indonésie sont du même âge que celles de Chine, de Macao, des Philippines, de Malacca.

Rien pourtant n'est moins vrai, et pour pouvoir porter un jugement sur l'état actuel des Missions Indonésiennes, il faut savoir que les Missions du XVIème siècle furent entièrement détruites dans le territoire des Indes Néerlandaises.

Ce furent d'abord les luttes entre les Sultans des Moluques d'un côté et les Portuguais et les Espagnols de l'autre. Ces luttes avaient un caractère à la fois religieux et politique: tout terrain enlevé à un peuple chrétien était du même coup arraché à l'évangélisation. Bientôt, c'est-à-dire dès 1606, les Hollandais calvinistes commencèrent la conquête de ce qui devait être, jusqu'en 1949, leur empire colonial. Or, pendant plus de deux siècles, les Hollandais bannirent complètement de leurs colonies la religion catholique. Cette persécution religieuse, de même qu'elle éteignit dans la mère-patrie la hiérarchie, arrêta complètement l'évangélisation dans les Indes Néerlandaises.

A quand remontent donc les missions actuelles?

Quand la liberté religieuse, quoique bien limitée encore, commença à renaître aux Indes Néerlandaises en 1808, pratiquement seuls les missionnaires hollandais se virent permettre l'accès de la colonie. Or, en cette première moitié du XIXème siècle, la Hollande souffrait encore elle-même d'une grave pénurie de prêtres, tant séculiers que réguliers. Si aujourd'hui elle abonde en missionnaires, il faut reconnaître que le plus grand nombre des Congréations auxquelles ceux-ci appartiennent ne se sont développées en Hollande que dans le dernier quart du XIXème siècle. Elles vinrent d'Angleterre, d'Allemagne, lors du Kulturkampf, mais surtout de France par suite des lois iniques, qui en 1880 et 1900, expulsèrent les religieux français.

Après avoir renforcé le personnel missionnaire dans les Missions de leurs Congrégations en Chine et ailleurs, les membres hollandais finirent par se lancer aussi vers les Indes Néerlandaises.

Cet heureux renfort en personnel se manifeste clairement par les démembrements successifs du Vicariat de Batavia, confié jusqu'alors aux Jésuites, qui portaient seuls le fardeau d'un territoire missionnaire s'étendant sur une largeur de 5,100 kilomètres, supérieure à celle de l'Europe. Voici les étapes de ces divisions:

En 1902, érection de la P.A. de Nouvelle-Guinée: Missionnaires du Sacré-Coeur.

En 1905, érection de la P.A. de Borneo: Pères Capucins.

En 1911, érection de la P.A. de Sumatra: Pères Capucins.

En 1913, érection de la P.A. des Petites Iles de la Sonde: Pères du Verbe Divin.

En 1927, érection de la P.A. de Malang: Pères Carmes.

En 1928, érection de la P.A. de Soerabaya: Lazaristes.

En 1932, érection de la P.A. de Bandung: Pères de la Sainte Croix.

En 1932, érection de la P.A. de Poerwokerto: Missionnaires du Sacré-Coeur.

Cet aperçu démontre à l'évidence que les Missions Catholiques de l'Indonésie sont jeunes. Ce n'est que dans le premier quart du siècle présent que peu à peu le personnel missionnaires devint suffisant pour effectuer sur ce terrain immense un développement régulier de l'apostolat.

2. Formation d'un clergé indonésien

Vers quel but doit s'orienter l'effort missionnaire? Les instructions du Saint Siège ne laissent aucun doute à ce sujet: la formation d'un clergé indonésien est un des objectifs principaux à poursuivre. La Hollande catholique sait que sa docilité aux directives de Rome est un des fruits des siècles de persécution et de l'amour dont le Saint Siège l'entoura alors. C'est pourquoi les missionnaires hollandais ne peuvent manquer de se conformer aux instructions de Rome.

Voyons donc dans quelles conditions il leur fallut entreprendre ce travail difficile.

Un des maîtres de la science missiologique, le R.P. A. Huonder, écrivait il y a une trentaine d'années son livre "Einheimische Klerus", oeuvre de début, mais qui fit autorité. Une de ses thèses, est que la formation d'un clergé indigène dépend grandement du degré de civilisation et d'éducation du peuple à évangéliser. Pour ce qui est de la civilisation, le Père Huonder distingue trois degrés: les peuples tout à fait primitifs, les peuples de culture simple, et les peuples de haute culture, comme furent au temps du Christ les Grecs et les Romains. Appliquons cette distinction à l'Indonésie. Il est superflu de dire que cet Archipel est un des pays classiques des primitifs: les grandes îles de Borneo et de la Nouvelle-Guinée avec leurs immenses forêts étaient notées comme telles. Si nous cherchons des peuples de culture simple, les Petites Iles de la Sonde, Florès, Timor, etc . . . nous en présentent l'exemple: population de petits agriculteurs, ayant une certaine organisation et un certain ordre social. La culture plus haute, introduite par les conquérants d'antan, se trouve dans l'île de Java, avec sa population de 45 millions d'âmes, constituant les deux tiers de la population totale de l'Archipel; elle se trouve aussi chez certains peuples de Sumatra. Mais, et notons bien ce fait, à Java comme à Sumatra, c'est l'Islam qui est la religion dominante, la religion des dominateurs aussi; car là, l'ancien dicton: *cujus regio hujus religio,* s'est pleinement réalisé dans les siècles passés. Il s'en est suivi que ce n'est qu'au cours du siècle présent que des conversions se firent dans ces îles.

A côté du degré de civilisation, le Père Huonder place le degré d'instruction publique. Or, l'un des reproches que l'on peut faire au système colonial, c'est d'avoir négligé l'éducation et le développement intellectuel de ces peuples. Constatons le fait sans le discuter. Notons seulement que les débuts d'un système scolaire quelque peu général datent, pour l'île de Florès, de la "Flores-Soemba-regeling" du 31 mars 1913, convention par laquelle le gouvernement colonial

confiait l'instruction scolaire aux missions, soit catholiques soit protestantes. Notons encore qu'à Java la formation de maîtres pour les écoles primaires ne commença que dans la première décade de ce siècle.

Tels sont donc les civilisations et les milieux intellectuels où les premiers renforts de missionnaires hollandais se virent placés, lors de leur arrivée en Indonésie dans le premier quart de ce siècle. Tels sont les peuples parmi lesquels il leur fallait réaliser un idéal qui devait presque leur sembler un rêve: la formation d'un clergé indigène.

Quelle était la population catholique au sein de laquelle les candidats à la prêtrise pouvait se recruter à cette époque? Les statistiques de 1928 nous le disent:

	Indonésiens	*Européens*	*Total*
Java	12,789	56,039	68,828
Sumatra	2,289	5,956	8,245
Célèbes	15,764	1,067	16,831
Borneo	5,151	806	5,957
Nouvelle Guinée	23,197	181	23,378
Bangka	413	490	903
Iles de la Sonde	150,959	335	151,194
	210,562	64,774	275,336

Pour qui regarde ces chiffres, il est clair non seulement que les Missions d'Indonésie sont jeunes, mais aussi que la population catholique, dont elles pouvaient espérer des vocations au sacerdoce, était encore bien modeste en 1928. A quoi il faut ajouter une remarque quelque peu pénible mais vraie: le groupe des catholiques européens, ou plutôt indo-européens, n'a jamais donné que de très rares vocations à la prêtrise. Nous n'analyserons pas ici les raisons psychologiques de ce phénomène; nous nous bornerons à constater d'abord qu'en déduisant le groupe européen, il ne reste que 210,000 catholiques; ensuite, qu'en retranchant les 150,000 catholiques des Petites Iles de la Sonde, gens d'une culture simple, le total des catholiques indonésiens, à répartir sur les 9 autres Missions alors existantes, n'était que de 60,000. C'était une population catholique extrêmement modeste.

Java eut son petit séminaire en 1925, les Petites Iles de la Sonde en 1929, Célèbes en 1931. Ces instituts furent complétés par un grand séminaire respectivement en 1936, 1935 et 1937.

Est-ce à dire que ces dates ont marqué les débuts de la formation du clergé indigène en Indonésie? Loin de là! Le premier prêtre javanais fut ordonné en Hollande, en 1926, où il avait été envoyé dès 1914 comme jeune séminariste. Le Javanais Soegija, qui présentement occupe, sous le nom de Mgr Soegijapranata, le siège de Semarang, n'était-il pas étudiant en philosophie en Hollande dès 1923?

Que s'est-il donc passé entre 1914, année du départ de deux séminaristes javanais pour la Hollande, où ils devaient continuer leurs études pour la prêtrise, et l'année 1925, année de fondation du premier petit séminaire à Java? Le sacerdoce n'est pas un état de vie qui se laisse imposer; le missionnaire ne peut pas choisir à son gré les candidats à la prêtrise. Soucieux de ne négliger aucune vocation dès que les premiers germes s'en manifestaient, les missionnaires de Java dirigèrent vers la Hollande les premières recrues qui se présentèrent. Mais, et c'est là l'histoire de la fondation de tous les petits séminaires, dès que la possibilité d'un recrutement régulier se manifesta, il fut décidé que la formation des futurs prêtres se ferait en Indonésie même.

C'est ainsi que le mouvement fut inauguré dès 1914 et qu'il prit corps ensuite dans les séminaires, établis en Indonésie. Qu'il suffise pour montrer son développement dans les cinq années qui suivirent la fondation des Grands Séminaires de donner ici la statistique des Séminaristes en l'année 1941.

	Petits Séminaristes		*Grands Séminaristes*	
	Indonésiens	*Européens*	*Indonésiens*	*Européens*
Java-Sumatra	83	11	30	5
Célèbes-Borneo	32	1	7	–
Iles de la Sonde	112	–	12	–
Autres Iles	3	–	3	–

Grand total: Indonésiens: 282; Européens 17.

Dans cette statistique nous avons groupé les chiffres autour des 3 petits et des 3 grands séminaires de Java, des Petits Iles de la Sonde et de Célèbes dont nous avons parlé plus haut. Mais, pour éviter tout malentendu, il faut savoir qu'en 1941 les 16 Missions de l'Indonésie prenaient toutes part à la formation du clergé indonésien et dirigeaient généralement

leurs séminaristes vers l'un ou l'autre de ces séminaires.

En cette même année 1941, le nombre des prêtres indigènes était de 20. Pendant les 4 années de guerre qui allaient suivre, ce chiffre devait s'augmenter d'une quinzaine d'ordinations en Indonésie et d'une quinzaine en Europe, où bon nombre de séminaristes indonésiens avaient été envoyés par leurs Supérieurs religieux pour terminer leurs études supérieures de philosophie ou de théologie.

L'occupation japonaise, du début de 1942 à août 1945, porta un rude coup à l'oeuvre du clergé indigène. Les deux séminaires des Célèbes furent complètement détruits et le recrutement des séminaristes cessa en même temps.

A Java et aux Petites Iles de la Sonde les petits séminaires furent fermés, mais la formation des candidats à la prêtrise put néanmoins être continuée.

Mais arrêtons-nous un moment. Car ce ne sont pas là les seuls chiffres qui indiquent le résultat et le succès d'une oeuvre d'éducation. Signalons donc quelques faits, qui permettent de formuler un jugement à ce sujet.

1. Par suite de l'internement par les Japonais de tous les prêtres européens (seules les Petites Iles de la Sonde en purent retenir quelques-uns et Java un seul), toute l'oeuvre missionnaire à Java, Borneo et Bangka, passa aux mains des 20 à 30 prêtres demeurés libres, tous Indonésiens, à l'exception de 2 Indo-européens et de 2 Chinois. Or, ces prêtres se dépensèrent avec un dévouement méritoire au travail paroissial et aux courses apostoliques, et à Java ils réussirent même à maintenir les cours du Grand Séminaire.

2. Quand le Parlement de l'Indonésie Orientale fut constitué à Makassar, 4 prêtres, dont 3 Indonésiens, en furent nommés ou élus membres. A Florès, un prêtre indigène fut élu Président du Conseil Suprême et, si l'évêque ne s'y était pas opposé, 4 autres prêtres indigènes auraient été élus membres à l'unanimité. A Java deux prêtres indigènes furent invités à donner des cours aux Universités de Djokjakarta et de Solo.

3. Autre détail intéressant. Dans leur obéissance totale aux directives de Rome concernant la formation d'un clergé indigène, les missionnaires de Borneo commencèrent en 1935-36 un petit séminaire pour les peuplades primitives de leur territoire. Ce petit séminaire échoua et dût être fermé. Mais, quand en 1947-50 la déclaration rapide de l'Indépendance appela soudain aux charges de député, de chef de police etc . . . , les représentants de ces tribus primitives, voilà qu'on vit reparaître les anciens petits séminaristes de l'île. Et, de fait, ne représentaient-ils pas l'élite de leur pays?

4. Mais avant tout, il faut mettre en évidence le développement de l'Eglise Missionnaire à Java Central, pays réputé terre d'Islam. Avant 1903, on n'y enregistrait presque aucune conversion. En 1914, deux petits séminaristes se dirigeaient vers la Hollande. Et que voyons-nous en 1940? Une Mission florissante, que gouverne un évêque indonésien, Son Excellence Mgr Soegijapranata, entouré d'un nombre, modeste encore mais rapidement croissant, de prêtres indonésiens, séculiers et réguliers, presque tous appartenant à la première génération de convertis! Un développement aussi remarquable—ne peut-on le considérer comme unique dans l'histoire moderne des Missions Catholiques? —ne pouvait échapper à l'attention des classes dirigeantes de la nation Indonésienne, en un temps surtout où ces classes aspiraient à l'indépendance de leur pays et à la noble tâche de prendre elles-mêmes en main les destinées de leur peuple. Aussi comprend-on le verdict d'un des leaders du mouvement: "Si le Gouvernement Colonial avait eu à notre égard l'attitude de l'Eglise Catholique à l'égard du Clergé Indonésien, il n'y aurait pas de lutte politique en ce moment."

3. Espoirs pour l'avenir

Quel sera, à moins que des événements violents et imprévus ne viennent le troubler, le développement ultérieur de la formation du clergé Indonésien?

Inutile de dire que les événements politiques dans toute l'Asie Orientale et méridionale rappellent aux missionnaires qu'il faut redoubler d'efforts. Ces efforts reçurent un nouveau stimulant par la création d'une Délégation Apostolique pour l'Indonésie, et par la nomination de Son Excellence Mgr de Jonghe

d'Ardoye comme Délégué Apostolique. Les exhortations et les directives du Représentant du Saint Siège révélèrent bien vite à quel point Rome considère la formation d'un clergé indigène comme une des tâches urgentes du programme missionnaire actuel.

La base sur laquelle on est en droit de fonder nos prévisions et nos espérances est l'accroissement même de la population catholique, au sein de laquelle les vocations sacerdotales doivent germer. Voyons donc quelle est la population catholique en 1949, et pour faciliter la comparaison, disposons les chiffres dans le même ordre que plus haut.

	Indonésiens	*Européens*	*Total*
Java	55,057	71,929	126,986
Sumatra	26,344	4,218	30,562
Célèbes	35,187	3,580	38,767
Borneo	17,606	2,802	20,408
Nouvelle Guinée .	57,447	1,159	58,606
Bangka	1,350	782	2,131
Iles de la Sonde ..	505,985	971	506,956
	698,976	85,441	784,417

Mais il ne suffit pas de constater que de 1928 à 1949 la population catholique a presque triplé. Retournons un instant aux thèses du Père Huonder. Une des conclusions que l'histoire de la formation des clergés indigènes nous fournit, dit-il, est qu'en règle générale le nombre des vocations est restreint pendant la première génération de convertis, mais qu'il s'accroît rapidement dès que les mariages catholiques et les foyers catholiques se multiplient. La famille vraiment catholique est le milieu où le germe surnaturel de la vocation sacerdotale éclôt et se développe Or, dans les Missions si jeunes encore de l'Indonésie, le nombre des mariages catholiques, surtout à Java, s'est accru singulièrement entre 1928 et 1949.

Est-il exagéré de prétendre que cet accroissement, gage de l'avenir, se réflète déjà dans l'accroissement des vocations au cours de la dernière décade? Il semble que non, si l'on considère les statistiques suivantes et surtout si l'on se rappelle les vides, les retards et les dégâts causés à l'oeuvre du recrutement des vocations par l'occupation japonaise.

	Petits Séminaristes		*Grands Séminaristes*	
	Indonésiens	*Européens*	*Indonésiens*	*Européens*
Java-Sumatra ...	154	3	34	5
Célèbes-Borneo .	59	–	3	–
Iles de la Sonde	185	–	39	–
Autres iles	11	–	–	–
	409	3	76	5

Grand total: Indonésiens 485, Européens 8.

N'omettons pas de signaler que dans plusieurs Missions de nouveaux petits séminaires sont en voie de création.

Quant au nombre des prêtres indigènes, il est passé de 20 en 1941 à 74 en 1949, dont 44 à Java et 50 dans les autres îles.

Voilà donc l'oeuvre, jeune encore, de la formation du Clergé Indigène en Indonésie et l'histoire de son développement.

Lancée presque dès les débuts de l'expansion des Missions catholiques dans cet Archipel, elle récompensa, en dépit de graves obstacles, les efforts persévérants des missionnaires par des fruits consolants dans le présent et par des promesses fondées pour l'avenir.

Mais n'oublions pas une leçon que l'histoire contemporaine de la formation du Clergé indigène nous donne en Indonésie même. La formation d'un prêtre catholique et plus encore l'organisation d'un clergé indigène, est une oeuvre de longue haleine, qui exige des efforts patients et persévérants. Déjà nous avons signalé plus haut la prudence, ou mieux, le respect de la grâce divine que comporte la vocation sacerdotale, que le missionnaire doit observer dans le choix et l'admission des candidats. Relevons en outre, la longue durée de leur instruction et de leur formation. Le Petit Séminaire, qui reçoit ses candidats des écoles primaires, a un cours régulier de six ans d'études moyennes; le Grand Séminaire, qui comprend lui aussi six années d'études philosophiques et théologiques, est l'égal d'un cours universitaire complet. Avouons que parfois les missionnaires eux-mêmes ont douté de la nécessité de prolonger pendant tant d'années la formation intellectuelle des candidats indigènes, qui, en somme,

travailleront au milieu d'un peuple encore primitif. Mais Rome, dans ses prescriptions, est inexorable à ce sujet. Elle ne veut pas que, à côté des missionnaires européens, les prêtres indigènes soient comme des prêtres de second rang.

Toute la stratégie de Rome en la matière se résume en un mot, que Sa Sainteté Pie XI aimait à répéter aux chefs des Missions: "Comme candidats à la prêtrise, ne prenez que des sujets bons et sûrs, non des douteux". Combien, en Indonésie, les événements des dix dernières années ont donné raison à la sagesse de Rome! Devant l'expansion intellectuelle si rapide de ces peuples et au milieu des violentes secousses politiques, où en seraient des prêtres formés à la hâte, peu sûrs d'eux-mêmes et médiocrement instruits?

Le clergé indigène est comme le chêne, ou l'arbre "djati": sa croissance demande de longues années, mais ensuite il brave les siècles!

Un Hommage Aux Missionaires

par Daniel-Rops

Pour qui connait l'histoire de l'Eglise du Christ, la Mission apparaît comme une de ses données fondamentales, celle par laquelle elle vit, elle se dilate, au lieu de risquer de se replier sur soi. Elle naît aux origines mêmes de la Chrétienté, avec le diacre Philippe et le diacre Etienne, avec saint Paul, patron de tous les missionnaires, et déjà comme eux voué à une vie difficile et agitée! Elle prend son élan, se développe, s'épanouit dès le troisième siècle. Elle compte désormais ses témoins, ses martyrs. Quelle épopée que celle de ces conquérants du Christ qui vont les uns en Ethiopie et les autres en Ecosse, certains au coeur périlleux des forêts germaniques, certains jusqu'en Asie bouddhique! Ce que, au lendemain des Invasions, des hommes comme saint Colomban ou saint Boniface ont fait, des générations de chrétiens dignes d'eux n'ont pas cessé de le faire. Cette épopée missionnaire est comme l'épine dorsale de la vie chrétienne au long des siècles . . .

De nombreux témoins chrétiens séparés, parfois même anti-chrétiens, ont parfaitement compris la portée civilisatrice de la Mission et lui ont rendu hommage.

Car c'est là un des mystères mêmes du christianisme dans l'histoire. Simplement en enseignant l'Evangile, depuis toujours les missionnaires ont été les agents les plus efficaces de la civilisation. Terre conquise par la Croix, terre conquise à l'humanité véritable: cela était vrai aux jours de la barbarie menaçante, lorsque les porte-évangiles, en convertissant les Hongrois ou les Wendes, les intégraient à la société d'Occident. Ce n'est pas moins vrai aujourd'hui en Afrique ou en Asie, où le "Père" est à la fois le sauveur des âmes, le médecin des corps et l'élément fondamental d'ordre et d'harmonie sociale.

Si l'on voulait dresser la carte des lieux de Missions, on irait du Grand Nord au coeur de l'Afrique, de l'Extrême-Orient au centre de l'Amérique du Sud. On ne compterait pas moins de vingt congrégations, chacune sachant parfaitement s'adapter aux conditions exigées par son apostolat: "se faire gentil avec les Gentils" comme le voulait saint Paul! Et combien de figures exemplaires sortent de leurs rangs: artisans obscurs, lépreux volontaires, martyrs authentiques en nos âges de petite foi.

Nous sommes nombreux à savoir que le Christianisme d'aujourd'hui est un Christianisme engagé dans un combat suprêmement difficle, où il va de tout, et que l'Eglise du XXe siècle est celle des Nouveaux Apôtres.

FLORES

A Short Survey of its Geography and its Population

by Rev. Paul Arndt, S.V.D.

FLORES is situated in the center of the elongated chain of the Little Sunda Islands. Its name most probably is derived from Tandjung Bunga (the Malay name of Flower-cape), a long cape that veers northward at the eastern end of the island. The Portuguese translated this name into their own language and used it for the entire island. About 250 miles in length, it stretches from east to west at a latitude of 7 degrees South of the Equator. The western part is wider, but towards the eastern end the island gradually narrows to 8 miles at Lela. Its shape is not unlike that of a whale, having its head to the west its tail to the east. The island consists of one enormous mountain chain with some parallel ridges. On the whole these mountains drop very steeply towards the south, but descend gradually towards the north. The line of high peaks and ridges is much closer to the south coast hence the south coast is steep, wild and rocky. The north coast has many plains and the rivers flowing to the north are much longer than those flowing in the opposite direction. At the narrowest spot of the island, in the east, is also the deepest saddle about 600 ft. above sea level.

Flores everywhere shows signs of very strong volcanic activity. The eastern and central part of Flores have a very large number of extinct volcanoes. There are seven active ones. Here also are very many hot springs. Lio district is famous for its colored crater-lakes: dark red, green and blue.

Flores is the frontier between Australian and South-Asiatic Fauna and Flora. The Fauna is, with one single exception, hardly noteworthy; the largest animals are water-buffalo, deer, wild pig and giant snakes. The one exception is the giant lizard: Varanus Commodensis, a variety of prehistoric lizard to be found only in the west of Flores and on the small neighboring island, Kimmodo. Among the birds we find white Kakatua's (parrots). East-Flores has tall eucalyptus trees. The southern slopes of the mountains are more heavily forested than the northern. Trees cover the valleys between the mountains and line the banks of the rivers. The plains are covered with grass, interspersed with trees, shrubs and small woods. Only the west of Flores has real tropical bush and virgin forest.

The People

The population is very much mixed. This is clearly shown by the color of the skin, varying from light yellow to a chocolate-brown. Also in the hair there is a very great variety; in the very same village one finds people with straight, wavy, curled or woolly hair. Faces with real Malay-Mongolian features exist alongside those of Australian or Papuan lineaments. No less a mixture is to be found in the religious and social institutions.

The people live by agriculture, tilling their fields in a very primitive way. They use digging-poles to turn the soil, small sticks for further cultivation and bamboo knives to

cut the harvest of paddy (rice). The most common products are: rice, corn (maize), cassava, several kinds of beans, pumpkins and sweet potatoes. In the low-lying districts groves of coconut palms are to be found.

The stock breeding is a hit and miss affair. They raise horses, water buffalo, pigs, goats and poultry. The yield from hunting and fishing is relatively inconsiderable. Domesticated animals are practically only slaughtered on the occasion of feast and celebrations.

As far as houses or better huts are concerned, there is great variety—round houses with cone-shaped roofs, rectangular houses with high ridge roofs, clan-houses large enough for several families, and small one-family huts. Most of them are built on piles; only in the east does the ground serve as floor.

Clothing, cooking utensils and the sparse house furnishings used are products of home industry, mainly made by the women. Pottery, weaving and wickerwork are female activities; the men are carpenters, blacksmiths, carvers of woodwork but do not work steadily at these trades.

Religious Beliefs

Now something about the old religious pagan culture. All over Flores, no matter what language they speak or what their descent may be, all tribes know one highest god-in-heaven and one goddess-on-earth as father and mother of the human race and invoke them as such. Talking with old people, the custodians of the ancient native traditions and ideas, one hears the most varied, often contradictory conceptions about these divine beings. They are assigned the most lofty and sublime qualities, likewise the meanest and lowest. After all, the earth-goddess is nothing but the earth itself, but conceived as a ghost and person. A very old heathen explained: "People call the earth mother, because Dewa, the god of heaven, formed the body of man out of the earth, so man descends from the earth; besides, the earth feeds us with its food and after death takes us back into its lap."

Almost universally the god of heaven is seen as a spiritual and personal being. He is eternal, he is compared to the clouds of which we do not know whence they come or wither they go. He comes out of inscrutable darkness, which nobody can penetrate. The pagans form in their minds an image of this god as having a human shape, but at the same time say he is absolutely a spirit. Only in a dream vision may he be seen, but this vision is reserved for clairvoyants. They liken him to a mirror. He himself without origin, is nevertheless the origin of all mankind, everybody and everything is subject to him, also all other spirits good or bad have to obey him. He is good to men and has pity on their sufferings; those who live well and behave correctly are rewarded by him with happiness and prosperity, but the evil-doers are punished with ill-luck, poverty and early death.

This highest god is however very seldom thought of. He is too far away and causes little trouble. Those who do harm are the lesser spirits or ghosts, usually of a malicious nature. Those who, according to the native beliefs, first of all give help and support are the deceased forebears. Malicious spirits must be rendered harmless, while the helpful spirits are to be cultivated by way of offerings and prayers. Only in the direst need and the worst distress is the god of heaven appealed to for help. Dewa is the last resort!

Spirits populate the tops of the mountains, the quiet, dark forests, the deep ravines and precipices, the springs, wells and rivers, the bottomless sea, the mighty rocks and the high trees; but also in the houses and the stone buildings, in and outside the village, they have their abode; many even take possession of men. Such possessed people are the most dangerous and feared waylayers of the inhabitants of the village; they are incarnate villains! If a person is considered to be possessed by a bad spirit, as soon as possible, people try to break his bad influence by chasing him or her away from the neighborhood of the village, either by selling the person in question as a slave or by exterminating him and his entire family . . .

The evil spirits afflict people with disease, seeking in particular to harm mothers and babies; cattle too are victims of contagion spread by them. Even the good spirits, the deceased ancestors, very often take revenge on

their descendants whenever the proper offerings and prayers are not forthcoming. The cause of the trouble is usually sought out by means of divination, e.g. by heating and splitting small bamboo twigs. First the supposed cause is mentioned, then the spot where presumably the twig will be split is indicated; after this the twig is heated over a fire till it splits open and then it is examined. If it did not split at the indicated spot the procedure is repeated, mentioning another possible cause of trouble. This continues till the piece of bamboo splits at the appointed spot, proof that the cause mentioned in that particular divination is the actual source of the trouble.

Spirits of nature and ghosts of the departed may also appear in visible shape; in the form of falcons, ravens, snakes, wasps or butterflies, in black clouds, or even as a human figure. When heavy fog covers the earth, when dark clouds crowd together, dip deeply into the valleys or swirl around the precipices, when wild storms sweep the island with torrential rains, then, they say, the ghosts and spirits are at work bringing destructive diseases to men and animals. A natural calamity such as prolonged drought is regarded as an unmistakable sign that crimes of the worst kind have been committed among men: rape or incest. Unhappy he, on whom the suspicion of such a deed falls. Under the most awful revilings and jeering he is hanged, pierced with lances and then thrown into a deep abyss.

Immortality of Soul

The Florenese are also convinced of the existence and immortality of the human soul. After death it will have to pass an examination as to its worthiness or unworthiness. It must travel along a very narrow road, walk a tight rope or a long bamboo pole or balance itself on the edge of a sword; if the soul loses its equilibrium, its guilt has been proven and it must enter a mortifying, humiliating and sometimes painful state which lasts forever. Those who perform the crossing without mishap enter a happy and blissful life in the company of their ancestors.

The forebears are very much interested in the fate of their descendants, but they will not tolerate being forgotten by them. Whenever a celebration is held, they are supposed to reappear as guests among the living, seeking their share of the celebration meal. After offering a small part of the meal as a present to the dead, on the offering pole or graves, the one offering the sacrifice says a prayer to the deceased ancestors asking for a happy life and prosperity on earth. At such celebrations there are ritual dances accompanied by songs and recitations which are a continuation and extension of the offering prayers.

Over and above these strange religious ideas and expressions they have an enormous amount of superstition: sorcery, charms, oracles, divinations, trials by ordeal, black and white magic. No action of any importance is performed if not connected with some religious or magic performance.

The entire social life of the Florenese is founded on descent, continuity and coherence of blood relationship and family ties. Even if the clans are already dispersed and have merged with other clans or small political groups, they are never allowed to forget their parentage and origin. On certain occasions all members of the original clan must attend a clan reunion, holding joint celebrations, sharing each other's joy or sorrow, renewing the pledge of mutual aid.

This very short outline of the geography and ethnology of Flores shows more than long dissertations the physical and spiritual difficulties our missionaries have to face. But thanks to God the nigh impossible is happening. Fifty percent of the Florenese are already Catholic!

In the lay apostolate the layman finds his true position within the mystical body. He holds that position by virtue of the sacrament of baptism. As a true disciple of Christ, as a living member of the Church which is a leaven, he must be a leaven himself; he must himself be the salt of the earth, the light of the world.

Sellmair: Priest in the World (p. 32)

La Geste de Mgr. Kiung et de Son Eglise

par les RR. PP. Lefeuvre et Raguin

PENDANT qu'à Genève sourires et promesses éveillaient de nouveaux espoirs, un drame s'achevait dans l'obscurité, au coeur de la Chine. Profitant de l'impression de détente causée par l'élargissement de quelques étrangers, le gouvernement de Pékin écrasait sans bruit tout un groupe de ses propres nationaux. "Du miel sur les lèvres et un poignard dans le sein", opine la vieille sagesse chinoise, qui sait ce qu'il y a dans l'homme. Le soir du 8 Septembre, dans la pénombre des rues mal éclairées de la grande cité Shanghaïenne, à l'heure même où les diplomates prodiguaient au monde leurs paroles rassurantes, autos-cellulaires, camions et jeeps, bondés de policiers en armes, roulaient à toute allure vers leurs objectifs. La raffle s'annonçait considérable. Avec un parfait synchronisme, toutes les maisons où résidaient un groupe de prêtres catholiques furent, vers 21h 30, cernées par une cinquantaine de policiers chacune. Au même moment une opération d'envergure s'effectuait à l'ancien hôpital Ste Marie, avec 40 arrestations, et des détachements plus légers faisaient des descentes dans de nombreuses familles chrétiennes, emmenant de deux à trois cents personnes menottes aux mains.

Un missionnaire mis en résidence surveillée en cette nuit du 8 Septembre, puis expulsé, nous a laissé le récit de l'opération policière telle qu'elle eut lieu dans une des paroisses de la ville. On connaît par coeur le scénario pour l'avoir vu se reproduire pendant des années avec de légères variantes. Camions et autos stoppèrent lentement. Des policiers, immédiatement, se postèrent pour garder toutes les issues; dès qu'ils se furent fait ouvrir la porte, le gros du peloton s'élança comme pour prendre possession d'un repaire de brigands armés jusque aux dents. La police, pour l'avoir tant de fois visitée ou perquisitionnée, connaissait depuis longtemps la maison.

En quelques secondes, chaque policier avait gagné sa position prévue. Une main de fer venait de s'abattre sur ceux qui l'ignoraient encore, et le silence à peine troublé par l'arrivée de ces familiers de la maison, retomba sur les corridors. Après un temps d'arrêt, ayant vérifié que le dispositif était bien en place, des officiers, sans hâte, pénétrèrent dans chacune des chambres. D'une voix neutre, ils signifièrent à leurs occupants qu'ils devaient quitter immédiatement leur chambre et se rendre au réfectoire, se soumettre entièrement aux ordres de la Sécurité Publique, se garder de détruire quelque document que ce fût et s'interdire toute communication avec les autres habitants de la maison. Le moindre mot, le moindre signe, serait considéré comme une infraction grave.

Lentement, sous l'oeil impassible des sentinelles postées dans tous les recoins des couloirs et de l'escalier, les Pères descendirent au réfectoire. Dès qu'ils furent au complet, un officier, d'un ton un peu sec, appela plusieurs noms. Ils étaient des criminels et des ennemis du peuple: un mandat d'arrêt avait été porté contre eux. Immédiatement

des policiers se précipitèrent sur ces individus dangereux, qui n'ont plus droit à aucun respect, et leur mirent les menottes. Selon l'usage, l'officier du Bureau de la Propagande prit plusieurs photos et ces prêtres choisis pour porter témoignage de leur foi dans les chaînes disparurent dans les voitures cellulaires.

L'une des victimes de cette raffle nocturne intimida particulièrement ses gardes par son calme et sa paix. Pasteur de l'Eglise de Shanghai, il en avait pendant 5 ans sauvegardé l'unité menacée. Sa vie prenait cette nuit-là tout son sens, car il allait donner sa liberté pour sauver celle de son troupeau, dans l'espoir secret de pouvoir aussi, un jour, donner sa vie.

L'arrestation de Mgr. Kiung débordait par sa signification, le cadre local. Après ces années de patience et de lutte sans défaillance, il était devenu l'une des grandes figures de l'Eglise de Chine fidèle et douloureuse. La nouvelle de son emprisonnement a déchiré le coeur d'innombrables chétiens chinois. Il ne faudrait pas que pour les chrétiens des autres pays elle se ravale au rang d'un fait divers que les journaux relatent en passant. Quand les missionnaires expulsés de Chine arrivent à la frontière de Hongkong, ils ont les honneurs de la presse. C'est leur retour à la liberté qui leur vaut cette publicité: ils commencent à pouvoir parler et le monde entier les écoute. Mais ceux qui, comme Mgr. Kiung, ne passeront jamais le pont frontière de Lowu, ne doivent pas pour autant sombrer dans l'oubli. Les citoyens des autres pays détenus en Chine voient les représentants de leurs pays élever la voix très haut dans les assemblées internationales. Mais pour nous qui aimons l'Eglise, le sort des chrétiens chinois sur qui s'abat une nuit sans matins, plus encore que celui de leurs auxiliaires étrangers, nous émeut. C'est à nous, quelle que soit notre nationalité ou notre race, qu'incombe le devoir impérieux de prêter notre voix à ceux que nous ne verrons plus. Et moins que tout autre, Mgr. Kiung ne saurait rencontrer notre ignorance. Car parmi les victimes du mois de Septembre, il émine comme un symbole de la chrétienté chinoise et une image de sa merveilleuse fidélité.

Son action parmi les jeunes, avant son élévation à l'épiscopat, déjà avait révélé en lui les qualités que la persécution mettra en pleine lumière: parfaite loyauté, franchise, droiture, et en même temps grande simplicité dans les rapports avec tout le monde. Dans l'action, il avait toujours fait preuve de sûreté dans la décision et d'une force de caractère peu commune. En toute circonstance, il savait agir avec souplesse, mais jamais il n'était faible et n'admettait que l'on biaise. Il était l'ennemi de ces compromis qui sont des capitulations inavouées et de ces concessions qui ont perdu tant de gens de bonne volonté dans leurs rapports avec les communistes.

Ferme sans forfanterie, toute sa personne respirait une bonté simple et douce. Il ne posait pas; et s'il faisait tout avec une certaine lenteur, tout le monde sentait que c'était par une conscience très profonde de la gravité de ce qu'il accomplissait. Ceci apparaissait par exemple dans les célébrations liturgiques, surtout quand il conférait les saints ordres, ce qu'il eut la joie de faire si souvent. Toujours un sourire caché affleurait sur son visage. Quand il le fallait, il se montrait enjoué et spirituel et les occasions ne lui manquaient pas d'être doucement malicieux. Dans les circonstances les plus graves, comme au moment des arrestations qui en 5 ans lui enlevèrent successivement ses plus fidèles collaborateurs, toute l'intensité de sa peine s'exprimait avec une puissance contenue qui est la marque des âmes profondes. Par contre sa joie alerte déchaînait les ovations enthousiastes des jeunes, quand ceux-ci l'entouraient lors de ces nombreuses manifestations qui eurent lieu au cours des courtes années de liberté de son épiscopat. Il fallait le voir au milieu de la jeunesse des écoles. Conscient de ce que l'Eglise de Shanghai devait à ces jeunes, il semblait puiser dans leurs acclamations, et spécialement dans la puissance et la spontanéité de leurs chants, une force et une confiance surnaturelles. Volontiers il se prêtait à ces manifestations qui le ramenaient au milieu du peuple de ses fidèles. Quelle fierté, quand il sortait des églises du Christ-Roi ou de St. Pierre, remplies d'étudiants catholiques, ou de la grande église St. Ignace de Zikawei, où se pressaient 3 à 4.000 chrétiens, et que tout ce peuple chantait à pleine poitrine le chant de la Jeunesse Catholique chinoise: "Debout, debout, jeunes

catholiques!" "Parce que nous avons cet évêque, nous avons des jeunes de cette trempe. Mais c'est aussi parce que nous avons ces jeunes que nous avons pareil évêque", écrivait à l'automne 1951 une étudiante shanghaïenne.

Les premières années de l'occupation communiste à Shanghai furent des années de paix relative pour l'Eglise. Mgr était alors dans toute la force d'un jeune pasteur que les dangers ne peuvent troubler. Quand il célébrait une de ces messes qui suivaient des attaques plus fortes, spécialement des arrestations brutales, les larmes lui venaient. Les chants de la foule en prière derrière lui ne pouvaient l'empêcher de sentir la violence des coups. Quand il revenait vers les siens, on comprend pourquoi il cherchait à répondre de son mieux à l'expression de leur affection. Il était le vrai pasteur, celui qui est entré dans le coeur de tous, celui qui parle à ses brebis, celui qui les connait, et qu'elles connaissent. Dans la joie et dans la peine elles se pressaient à ses côtés.

Jamais on ne dira assez ce que la chrétienté de Shanghai lui doit et toute la part qui lui revient dans la fidélité de chacun. La seule lucidité de son attitude devant les communistes fut déterminante. Elle n'explique pas tout, car la fidélité de l'Eglise de Shanghai est le fruit et la somme de milliers d'autres fidélités, fidélité de tous les prêtres chinois, fidélité de presque tous les chrétiens, des écoliers et des étudiants, fidélité de tous les missionnaires, fidélité de toutes les religieuses, chinoises et étrangères. Mais par une providence spéciale, Dieu avait donné à tous le pasteur qui jamais ne leur manquât. "Vous êtes, lui dirent les étudiants, la lumière qui, dans l'obscurité, éclaire notre route. Vous êtes le guide qui dirige nos pas dans l'adversité . . . Vous êtes le rocher de notre Eglise". En présentant la "position" de Mgr Kiung, nous reporterons sur lui toute notre attention, mais nous ne perdrons jamais de vue tous ces drames plus humbles qui conduisirent certains, avant leur évêque, à témoigner dans les chaînes . . . parfois jusqu'à la mort.

Quand il fut consacré le 7 Octobre 1949 pour occuper le siège de Soochow, à l'Ouest de Shanghai, les communistes occupaient la région depuis presque cinq mois (ils entrèrent à Shanghai dans la nuit du 24 au 25 Mai). Jusqu'alors ils s'étaient montrés relativement tolérants mais personne n'avait d'illusion et moins que tout autre le jeune évêque. Pour se préparer à tout supporter et pour bien signifier comment il entendait remplir ses fonctions épiscopales, il fit, avant sa consécration, une retraite de 30 jours.

Le diocèse de Soochow était un petit diocèse avec une vingtaine de prêtres et environ 30,000 chrétiens. Quand, le 9 Août 1950, Mgr Kiung fut transféré au siège de Shanghai, il se vit devenir un des "phares" de l'Eglise de Chine. Il trouvait dans cette ville de près de 6,000,000 d'habitants, environ 50,000 catholiques. A ce nombre il faut ajouter plus de 80,000 pour le reste du diocèse. Pour s'occuper de ces catholiques, un excellent clergé d'environ 100 prêtres diocésains, une centaine de Pères Jésuites chinois et étrangers, de nombreux missionnaires d'autres congrégations et une véritable armée de religieuses. C'était donc à la tête d'un très grand diocèse que Mgr Kiung se trouvait placé. Si cette forte situation du catholicisme dans son diocèse devait intimider les communistes, il savait aussi qu'elle ne le protègerait qu'un temps.

Profitant de la précieuse tranquillité des premiers mois pour prendre en main son diocèse, il créa autour de lui cette union vraiment admirable du clergé séculier et régulier, unis dans une commune action pour préparer les fidèles à soutenir le choc des attaques. Une large initiative était laissée aux diverses familles religieuses et plusieurs équipes se créèrent, pour les mouvements de jeunesse et les grandes prédications doctrinales notamment,—qui se révélèrent très efficaces. Tous étaient vraiment un coeur et une âme, sans distinction de race ou de robe. C'est ainsi que jamais les communistes ne purent découvrir quelqu'un à qui parler qui fut en opposition ou même en désaccord avec Monseigneur Kiung. Ne pouvant trouver de dissidents, ou

si peu, ils se heurteront toujours à la personne même de l'évêque. En lui était tout l'Eglise de Shanghai.

Dès les premiers mois de son épiscopat, il se trouva en face d'une première option. Dans quelle mesure fallait-il collaborer avec le régime et avant cela dans quelle mesure pouvait-il entrer en conversation avec des autorités décidées à détruire l'Eglise? Certains avaient la quasi certitude que les Communistes n'agiraient pas à Shanghai comme ils l'avaient fait dans le Nord. Ils pensaient que leur venin allait perdre de sa violence au contact de la population de la grande métropole. Ils se faisaient autant d'illusion que ceux qui pensaient que le Communisme, s'installant dans les pays occidentaux, deviendrait un communisme bourgeois. On pouvait hésiter sur l'attitude à prendre quand les communistes faisaient des avances. Le grand mérite de Mgr Kiung fut de montrer le chemin en prenant une attitude conciliante pour ce qui est du dialogue lui-même, mais intransigeante à l'égard des principes essentiels du Christianisme.

Il comprit vite que le dialogue proposé n'avait pas d'autre but qu'un protectionisme sournois. Jamais cependant il ne refusa de parler. Ordinairement, il déléguait un de ces prêtres pour le représenter aux réunions. Sa présence n'aurait fait que rendre les possibilités de conciliation plus difficiles. L'emploi d'un intermédiaire permettait une plus grande liberté et n'engageait pas d'un coup toute son autorité. Il avait approuvé l'initiative d'un groupe de laïcs qui représentaient les milieux catholiques pour les contacts nécessaires avec les autorités. Il garda sa confiance à ce groupe, dévoué à l'Eglise, et vraiment désireux de rendre possible une coexistence pacifique, de trouver un moyen permettant aux catholiques de montrer leur patriotisme sans adhérer au marxisme athée. Les communistes ne pouvaient admettre de telles distinctions qui laissaient aux catholiques la possibilité d'agir sans violer leur conscience, et refusèrent finalement de traiter avec ce groupe de catholiques trop fidèles à leur Eglise.

Mgr Kiung voulut la paix plus que tout autre, mais il se refusa toujours aux capitulations ouvertes comme aux compromis troubles que l'on ne peut justifier que par des arguties ou des distinctions subtiles; car les communistes les interprètent comme l'indice d'une première faiblesse incitant à de nouvelles pressions. Malgré toute la bonne volonté que l'on peut avoir, il est des concessions que l'on ne peut pas faire, et celles-là, jamais Mgr Kiung ne les admit. Ce n'était pas manque de souplesse, mais simple lucidité sur la tactique des communistes et sur les besoins des âmes qui lui étaient confiées.

L'attitude ferme de Monseigneur fut on ne peut plus bienfaisante pour son troupeau. Clergé et fidèles restèrent unis autour de lui, sans que les rares "patriotes" aient pu nuire à cette unité. Tout le monde savait les contacts constants entre l'autorité ecclésiastique et le gouvernement. Si Monseigneur faisait une concession, c'est qu'elle pouvait être faite sans nuire en rien à l'Eglise; refusait-il, c'était toute l'Eglise de Shanghai, qui, d'une seule voix et d'un seul geste, exprimait l'attitude de son chef. Cette fermeté lui était inspirée par Dieu, mais aussi par cette voix de l'Esprit qui parlant au coeur de chacun des fidèles finit par éclater comme le bruit des grandes eaux dans les protestations de fidélité des foules. Il faut avoir vécu à Shanghai en ces grandes années pour comprendre ce qu'était la puissance de ce souffle et quelle lumière et quelle force peuvent naître de cette intime union des fidèles, du clergé et du pasteur.

Ce qui doit nous émouvoir, c'est que cette Eglise de Shanghai, comme toute l'Eglise de Chine, était une église jeune. Situation bien différente des vieux pays chrétiens, comme la Hongrie par exemple, où la vie de l'Eglise et sa position dans la nation était l'héritage d'une longue histoire. Dans ces vieux pays chrétiens, les communistes pouvaient arguer des nécessités de réforme d'une Eglise aux structures intimement liées aux institutions temporelles. Dans le cas de l'Eglise de Chine, ils n'avaient pas ce prétexte, mais ils en trouvèrent un autre: le soi-disant asservissement de l'Eglise aux intérêts temporels des nations étrangères. Quand on a vu agir les communistes en Chine, on est surpris de voir le peu d'intérêt qu'ils attachent au prétexte du patriotisme. Une fois exploités les quelques faits qui parfois légitiment leurs attaques, ils en arrivent à la fin idéologique qui polarise toute leur action: le grand péché de l'Eglise

catholique, c'est son non-conformisme de pensée. Dès le début, des diocèses entièrement confiés au clergé chinois, ont été traités avec beaucoup moins de ménagement que ceux qui restaient administrés par des "étrangers impérialistes". Prétextes qui d'ailleurs cachent mal la politique anti-religieuse. En quoi les clauses religieuses de traités vieux d'il y a cent ans justifient-elles les persécutions contre des prêtres chinois et des chrétiens vivant en 1955 une vie chrétienne admirable et que l'on met au ban de la société en leur refusant l'occasion de montrer cet amour de leur pays qui leur brûle le coeur? Aucun d'eux n'a refusé de critiquer les traités inégaux, mais ils n'ont pas renié l'Eglise, ni accusé le représentant du Pape ou leurs évêques, leurs prêtres ou leurs frères. Les communistes identifient la Chine à eux-mêmes et ce qu'ils demandent dans toute manifestation de patriotisme c'est une adhésion qui nivelle les consciences. Les chrétiens ne peuvent que dire leur "non possumus". Et ce n'est pas d'un coeur léger car ils savent, au goût qu'ont les larmes de sang, combien l'unité de la foi est audessus de celle qu'exigent les régimes totalitaires. De tous, celui qui ressentit le plus profondément ce drame, sorti d'un insoluble dilemme, ce fut Mgr Kiung, celui qui était vraiment "forma factus gregis ex animo" (I Petr. 5, 3) le vrai modèle du troupeau.

L'exemple de Mgr Kiung eut une immense influence dans la Chine entière. Dans certains diocèses, les hauts dignitaires, sans abandonner les principes essentiels, avaient pris une attitude plus hésitante. Il en résulta un grand trouble dans bien des consciences et, ici ou là, de forts groupes de "patriotes" en prirent occasion pour braver les censures du Droit Canon et poser des actes qui les mettaient hors de l'Eglise. Bien des communautés chrétiennes furent divisées en factions, sans qu'il fut possible aux consciences inquiètes de voir où était la voie à suivre. Mgr Kiung, par la fermeté de sa droiture, cimenta l'unité de son diocèse dans la fidélité aux grands principes du Christianisme. Jamais une parole, jamais un geste qui porte atteinte aux structures essentielles de l'Eglise ou viole la simple justice humaine demandant de ne jamais accuser un innocent. Attitude que l'inhumanité du régime rend héroïque. Il n'est pas si simple, dans une réunion d'accusation, de rester les bras croisés à prier pour des "accusés-condamnés" quand il faut "librement" lever le poing et crier: "A mort! a mort!" Il ne s'agit d'ailleurs plus simplement de persécution religieuse. Un principe plus général est en jeu. Celui de la dignité humaine. Or de cette dignité, Mgr Kiung avait un sens très aigu, et sa figure n'en est que plus attachante. Ne serait-il plus possible d'être simplement "homme" dans cette nouvelle humanité que le Communisme vient fonder?

A vouloir être authentiquement évêque de Jésus-Christ, comme aussi un homme et un vrai chinois, Mgr Kiung se dressait, face aux exécutants de la politique gouvernementale, comme un obstacle à renverser. Qu'ont-ils attendu si longtemps pour l'abattre? Pour une raison que nous exprimerons, on nous le pardonnera, en citant la Bible: "parce qu'ils veulent non la mort du pécheur, mais sa conversion". On a souvent remarqué combien leurs prétentions de domination des consciences sont tyranniques. Ils veulent la soumission complète, soumission qui ne peut être obtenue que par une désintégration des personnalités. C'est ce qui explique leurs longues attentes dans l'espoir qu'ils pourront un jour trouver la faille qui leur permettra de s'insinuer dans la conscience, et de la faire éclater. Ils n'agissent pas autrement que le carrier qui veut briser de gros blocs de rocher. Il entaille la pierre, et, dans la fente, insère un coin de bois qu'il arrose. Le bois se dilate et fissure le roc. Les communistes cherchent le défaut pour l'entaille . . . et tout se disloque.

L'entaille première n'entama jamais le bloc sans fissure de sa fidélité: le crime de Mgr Kiung n'était pas autre. Inconvertissable, il devait disparaître. Mais son église faisait trop étroitement corps avec lui pour qu'on pût porter la main sur lui sans soulever une réaction immédiate et massive. Il fallait donc tout écraser. Avec lui ils arrêtèrent un fort groupe de ses prêtres et des Pères Jésuites travaillant dans son diocèse en même temps que d'autres religieux, des religieuses et des centaines de laïcs. Moyens élémentaires de la répression brutale.

Etait-ce bien l'enjeu de ce long affrontement?

The Hope Of The Future

AN adequate number of clergy is absolutely essential for the well-being of the Church. The vigor of the Church in any given region is in direct proportion to quality and quantity of the clergy. Quality is the more important, and this, naturally, tends to limit the quantity. However, the raw material, that is, possible recruits for the clergy, is everywhere present, provided the effort is made to exploit that material.

That a missionary country, where Catholics are comparatively few, should not produce as many priests, Brothers and Sisters as do the countries where the Church is strong, is to be expected. Looked at merely as a statistic, the number of native vocations is considerable. Yet, it could and should be more. For example, using only round figures, China, with a Catholic population of 3,000,000 has 3,000 Chinese priests, one in every thousand. Surely, it would not be aiming too high to expect to increase that percentage.

Recruiting of the clergy in the Orient presents one peculiar difficulty. Candidates from Western countries beginning the study of Latin at least find some similarity to their native language. One from the Orient, however, meets with a language totally dissimilar from his own, both as to script and structure, imposing on him a tremendous burden. This means an even longer period of study and preparation for the priesthood than is required of the candidate from the West. The marvel is that so many have survived such a gruelling test.

Added to the language difficulty is the cultural background with very little Christian influence. To take a boy from amid pagan surroundings, one who may be a comparatively recent Catholic, means almost superhuman effort if he is to be fashioned into a priest of God. All credit to the splendid work that has been done in our seminaries, the masterful manner in which they have met this challenge. Enough can not be said to extol the native priests, who, in spite of myriad difficulties, have completed their course of study and are now working as priests among their own people.

Our picture story this month is an effort to give a glimpse of seminary life and what it leads to. The Minor or Preparatory Seminary always seems to have a fair supply of boys ready to give a try at fulfilling their yearning to be a priest. Alas, how few of them survive the long years. Health, the difficult studies, the strict discipline consistently take toll, till only a comparatively small number reach the Major Seminary. The effort expended on such as may leave the Minor Seminary has not been in vain. They go forth better instructed Catholics, real assets to their home parishes if rightly handled. Any boy expressing a desire towards the priesthood, granted that he apparently has the needed qualifications, should be given the fullest opportunity to fulfil that desire. Should he go only part ways then change his mind that is to be accepted as nothing unusual; give him credit for having at least tried. Sympathetic understanding will be needed by such boys. And, other boys seeing that there is no disgrace attached to failure to go all the way would be encouraged to try in their turn. Should 10% of the candidates make the grade the Church will be that much nearer realizing the goal of having a completely indigenous clergy in all mission lands.

Nor should the missionary overlook the importance of fostering vocations to the religious life—Brothers and Sisters. These coworkers, so often denied full credit for their tremendous share in the work of the missions, need vocations too. If the priest takes every opportunity to extol the dignity, the value of such a vocation he can be the instrument in adding greatly needed helpers in the army of the Lord. Christ tells us 'the harvest is white,' implying that He is ready to call the needed workers if only we act as His mouthpieces.

A priest forever according to the order of Melchisedech, this son of China daily offers the Holy Sacrifice of the Mass, "a clean oblation, for great is My Name among the gentiles, saith the Lord."

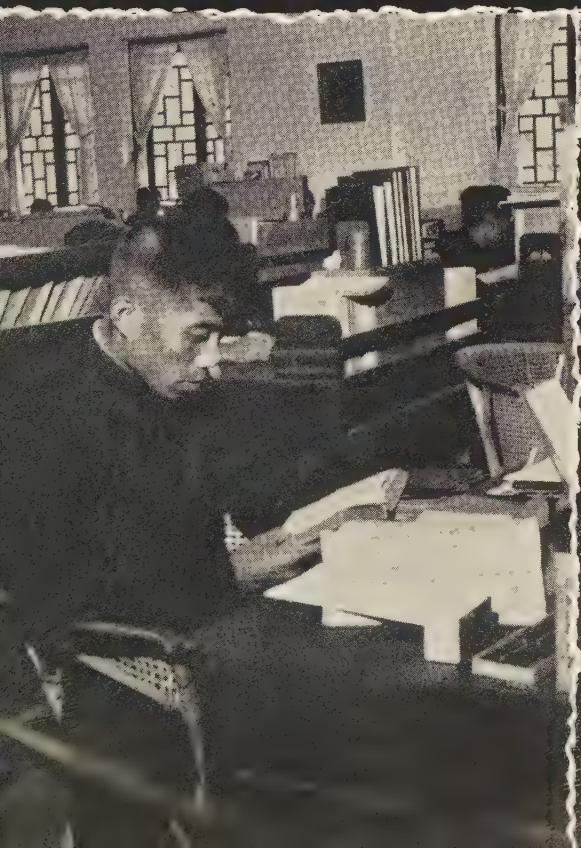
Holy Ghost Minor Seminary, Saikung, Hongkong. Some 35 boys are here making their initial approach to the priesthood. A select few will reach the goal of ordination years from now.

Frequent visits to chapel are an integral part of Minor Seminary schedule, training towards the daily life of prayer expected of a priest.

Constant, hard study is demanded of all in the Minor Seminary. Along with usual studies for boys of that age Latin must be mastered.

Regional Seminary for South China, Aberdeen, Hongkong. Perched atop a small hill, little noticed by passing tourists, this is where the future spiritual leaders of China are thoroughly trained.

Seminarian in the Aberdeen study hall. The pile of books on his desk has grown each year since his Minor Seminary days.



Fr. Garland, S.J., Rector of Aberdeen Seminary, with a group of the major seminarians now nearing the long awaited day of ordination.

Bishop F. X. Ford, M.M., who died in a Red prison at Canton, at his last ordination ceremony, 1948, in Kaying. The five ordained that day have since had to suffer much solely because they are priests.

A newly ordained Chinese priest with the proud members of his family. This priest is now in a Communist jail, a witness to the Faith.

Fr. Chieh baptizing refugees at Chaiwan Refugee Center, Hongkong. He is unable to return to his own diocese of Kaying, Kwangtung.

The Regional Seminary, Aberdeen, Hong Kong, 1930-1955

Joseph Garland, S. J.

ON October 3rd, 1930, the Feast of the Little Flower, Patroness of the Missions, His Excellency Msgr. Henry Valtorta, then Vicar Apostolic of Hongkong, laid the foundation stone of the Regional Seminary for South China. Thirteen months passed before classes began in the autumn of 1931. The Regional Seminary was sponsored by the Apostolic Delegate, Archbishop, now Cardinal, Costantini, and the finances necessary for the erection of the building were provided by the Pontifical Work of Saint Peter, the Apostle, Rome. The Seminary was opened to train Major Seminarians from the Provinces of Kwangtung and Kwangsi. Until the Regional Seminary in Foochow was ready, the students from Fukien also came to Aberdeen. The work of training these seminarians for the diocesan priesthood was entrusted to members of the Society of Jesus belonging to the Irish Province, who had come to Hongkong a few years earlier. It is interesting to note that, since 1931, *148* diocesan priests have been ordained who did the whole or part of their studies in the Aberdeen Regional Seminary. In that same period two Chinese members of a religious order were trained and ordained.

The past twenty-five years have seen the numbers in the Regional Seminary rise and fall then rise again. A steady growth was registered up to the beginning of the Second World War. During the Japanese occupation of Hongkong, life was very difficult and uncertain, and those war years took a heavy toll of vocations. For about five months in the middle of 1945 the Seminary was in exile, with its professors, in the Seminary of St. Joseph in Macao. When the exodus from China began in 1949, the Regional Seminary housed the students of the Kinghsien (Hopei) Seminary before it moved on to Manila. These Kinghsien seminarians had their own professors and lived more or less as a Seminary within a Seminary, so they were never listed on the Aberdeen Seminary registers. For about a year, major seminarians from Shanghai and from Hankow were also in the Aberdeen Regional Seminary and on its rolls, but the Shanghai seminarians returned subsequently to Zikawei, while the Hankow seminarians went on to Macao where they re-established the Seminary of St. Bonaventure. Seminarians came from Kirin, Mukden, and many other Northern dioceses, and remained in the Regional Seminary to complete their studies.

Bamboo Curtain

As the Bamboo Curtain came down on China, it became ever more difficult to receive seminarians from the mainland. Now Formosa began to supply candidates. In Formosa were many refugee seminarians finishing their Minor Seminary course, especially from Mukden, Yingkow and Szepingkai. After long delays in order to complete military service and secure exit permits, these seminarians came to Aberdeen. Here too came the members of the Congregation of the Disciples of the Lord, eight of whom are now in the Regional Seminary. This Congregation of Chinese priests owes its existence in great part to His Eminence, Cardinal Costantini. One of the Cardinal's achievements, the Regional Seminary, is now called on to help the work of the Congregation.

The fall of the Bamboo Curtain not merely cut off the supply of seminarians, it also prevented the return of newly ordained priests to their own diocese. Work had to be found for them elsewhere.

In the region supplied by the Regional Seminary, Hongkong of course is included and for this Diocese, since the Seminary was opened, twenty-one have been ordained. Three of these have died, one is working in Vancouver, Canada, and sixteen are working at present in the Hongkong Diocese. As well as these, six Chinese priests, who should have returned to Kaying, Kweilin, or Wuchow, are now working in Hongkong. With the Maryknoll Fathers expelled from Red China, they are working in four of the Refugee Centers. One other priest ordained from the Regional Seminary, who had hoped to go to Semarang in Central Java, is now working with the Italian Fathers who are in charge of the Hongkong Diocese.

Formosa

In Formosa, four priests from the Fushun Diocese, who were ordained in Hongkong, are working with the Maryknoll Fathers. In the Archdiocese of Taipei there are two from Ankuo. With Bishop Niu, in Chiayi, are one young Father from Taming and one from Shantung. Further south, in Kaohsiung, are two more, one ordained there this summer, 1955, and one ordained many years earlier. With Bishop Verineux, in the very successful Prefecture of Hwalien, are three, one from Kirin, one from Yingkow, one from Nanking. Which gives a total of about thirteen Aberdeen Seminary priests working in Taiwan.

Overseas

North Borneo, before the Communist persecution, had already three Fathers who studied in Aberdeen, and this year one from Kongmoon went to join in the work for the Chinese there. In Sarawak, further south in that great island, are three more, one from Kirin, one from Yingkow, and one from Kongmoon.

Java has three, one in Djakarta from Kaying, two in Semarang, from Kirin. One went this summer, 1955, to Madagascar where he is working with the Paris Missions Etrangères Fathers in the Chinese Catholic Center in Tamatave. One also went at the same time to Merauke, in Netherlands New Guinea.

So the work goes on. The mission fields are vast and waiting for workers. All over the world are Chinese communities in need of Chinese priests, but especially are these Chinese groups to be found in Southeast Asia. The two great obstacles to work among them are language and visas.

Problems

Mandarin is not enough among these Chinese of the Diaspora. Emigration has taken place especially from South China and among the Overseas Chinese one or other of the South China dialects is the vernacular: Hakka in Mauritius, Hakka and Cantonese in Reunion, Chiu-chow in Malaya, Hokkien or Amoy dialect in Formosa. As well as these languages, there is the need in most places for English; for example in Semarang in Central Java, formerly under Dutch control, ruled now by Javanese, in order to start work among the Chinese the first need was to know English!

Visas are another problem. After waiting eleven months one priest was refused his entrance visa for Indonesia and no reason was given. Other priests and nuns have waited for several years, still hoping that the elusive visa may be granted.

These are both serious problems. Added to these are the usual difficulties that every missionary must face—exile among a strange people, the task of adapting oneself to different ways and outlook, the change of climate, even the trouble of fitting in with other missionaries from foreign countries who speak unfamiliar languages. It all demands great generosity and yet it is all part of the work, accepted, to some extent at least, by every priest at his ordination.

But the demands for generosity made on the priest are demands made too on the whole Catholic people for their supporting interest, prayers and sacrifices. "Lift up your eyes and see the harvest fields for they are ripe for the harvest; pray you therefore the Lord of the harvest that he send forth workers into the harvest field." The obligation of prayer

falls on all Catholics; this can be brought home to each one by fully realising the aims and practices of the Apostleship of Prayer. The Holy See desires that all Catholics be members of this pious association, and if the monthly intentions of the Pope—the General Intention and the Mission Intention are explained to the Faithful each month—surely they will become more mission-minded, more eager to help on the work of vocations, more eager to see even their own children have a part in this great work. Too long have nations allowed themselves to be too narrow-minded, too exclusive. If the Apostles had preached only to their fellow-countrymen, how would the Faith ever have come to us?

Diocesan Clergy

Has enough care been devoted to the formation of a native diocesan clergy? Perhaps it has to be said that in the work for God done out of love, one can never say, it is enough. The measure of love is to love without measure. But looking over the world, and in particular China, it is clear that much care and effort have been devoted to the formation of the diocesan clergy. In the early days of a Mission it is possible to debate which is better, to form religious or to form diocesan priests. This problem was eagerly debated in India with excellent arguments advanced on both sides. The direction of the Holy See is that both diocesan and regular clergy must be formed in Mission countries. For the most part, statistics do not bother making a distinction. To take a few recent figures: In territories under Propaganda Fide there are about 27,000,000 Catholics—5.9 per cent of all the Catholics in the world; one fourth of all the priests in these territories come from the territories themselves. In Asia the percentage is highest, for here 56% of the priests are Asians. In Africa only 15% of the priests are from Africa. In July 1954 there were fifty Asian Bishops, twenty seven from Oceania and thirteen African Bishops. The ratio of mission priests to all priests in mission territories is lowest in Latin America where they are only 3.5% of the clergy; it is highest in Liberia where they make up 97% of all the priests. These figure were reported from Freiburg in September, 1955, in the monthly Herder—Korrespondenz. Other interesting figures are as follows:- Some twenty five thousand priests are now stationed in areas subject to Propaganda Fide. Of these, fourteen thousand are Europeans, nearly five thousand Asians, one thousand five hundred Africans.

Voice of Authority

A few quotations will serve as a fitting conclusion to these notes:- Pope Innocent XI: "Rather ordain one single native priest than convert fifty thousand heathens."

Pope Benedict XV: "As the Catholic Church is foreign to no nation, so should every nation produce its own sacred ministers." "Wherever there exists a native clergy adequate in number and training, there the missionary work must be considered as having been brought to a happy end, there the Church is founded."

"The point on which all those who rule over Missions must fix their principal attention is to educate and instruct members of the sacred ministry from among the people with whom they live, for in this is contained the principal hope of new churches. For the native priest, inasmuch as he is one with his countrymen in birth, character, feelings, interests, has a wonderful power of introducing the the Faith into their minds. He knows better than anyone else the best methods to follow. He will frequently have access where a foreign priest could never gain entrance." (Benedict XV, *Maximum Illud*)

"Supposing that on account of war or on account of other political events, one Government supplants another in the territory of the Missions and demands or orders the expulsion of foreign missionaries of a certain nationality; suppose likewise that the inhabitants who have a higher degree of civilization and as a result correspondingly greater civil maturity, should wish to render themselves independent and should drive from their territory the foreign rulers and foreign missionaries, resorting to violence to attain their purpose, what great harm would befall the Church in those regions unless a Native Clergy, spread as a network throughout the country, could take proper care of the people converted to Christ." (Pius XI, *Rerum Ecclesiae*)

NOTES AND INFORMATION

1. Why Is Chinese Communism So Embittered Against The Catholic Church?

THE Communists of China have reduced Catholic institutions to nothing; with few exceptions they have expelled all missionaries; they have closed or destroyed a great number of churches and they have imprisoned many priests and Chinese laity. Catholics in China, at present, number about 3,000,000 in a population of 600,000,000. Why does the Government of Mao Tse-tung persist in persecuting them by trying to organize a reformed church which will be at his discretion as regards its hierarchy, discipline and even its dogma?

We asked this question of Fr. Bonnichon, French Jesuit, who was recently expelled from China after he had been Dean of the Faculty of Law at Aurora University, Shanghai, for fifteen years.

"This bitter persecution is explained in two ways," he answered. "First of all, Communism does not renounce anything of its basic philosophy: it is an organized whole. Now according to that philosophy, religion, which is an anti-scientific superstition, is destined to disappear and the popular dictatorship should do everything possible to help it do so. Why not believe the Communist theorists when they express themselves with perfect frankness?

"There is a second reason, which is still stronger and more difficult to grasp if one has not spent days and months and years under the Communist regime. The Communist state aims to impose its ideology upon every individual; not only must everyone believe in the principles of Marxist-Leninism but he must daily adhere by a personal engagement to the agrarian, industrial, religious, military, hygienic, artistic and educational policy of the government. Every one, throughout his lifetime, takes part several times weekly in discussion 'in small groups' of this policy of the government. It is not in reality a question of discussing but rather of aligning one's self and every one must take his turn to speak and to commit himself. Criticism of one against the other, obligatory self-criticism and every kind of group pressure against the individual efficaciously bring about adherence. The fact that all the groups are so tied in with the police that they constitute a tight net in which the individual is enmeshed for life makes this compliance the more certain. This submission is a matter of veritable juridical obligation since not to think as the Government does is to be a counter-revolutionary and this crime, the only crime, daily fills the prisons and work camps.

"A State, which, besides these means of coercion, keeps in its control the employment of all workers, manual or intellectual, and which, as a consequence, is sole dispenser of food, can allow itself this kind of domination of consciences and experience proves that it is succeeding.

"Now think of the reaction of such a State when it comes into contact with religion: dogmas that may not be altered; a moral rule that is not dictated by it; an ecclesiastical authority that it has not named; a kingdom which is not of this world and which, therefore, escapes the government; a claim to

rule souls—all these things which are pure religion and without political admixture are unacceptable to it. The attendance of the faithful at religious services in their chapels, such outmoded superstitions, may be tolerated for a while and even for a long time. The singing of Latin or Chinese hymns on the part of Catholics, like the offering of incense and candles in the pagodas, may be the object of religious freedom, but not the existence of a hierarchic society, the universal ruler of dogma and morals. A *cult* may be tolerated but not a *church*. This is why they are so bent upon destroying it. Other than this there are only vain pretexts, clever diversions, and smoke screens to cover the attack.

"Christians, however, have faith in the divine promises: they know that they are the Church. A Communist functionary said to a child: 'You see that the Church is beaten to death: in ten years, in twenty years, the chapels will be used as cinemas and there will no longer be any priests or any bishops.' The child answered: 'There will still be the Church because I shall be there.' "

2. *Irish and French Priests Lead in Missionary Work*

FREIBURG, Germany, Sept. 22 (NC)—Irish and French priests lead the world in missionary work. Ireland is number one in the percentage of a country's clergy devoted to mission activities, with 27.4 per cent of the nation's priests engaged in missionary labors. France has the largest number of missionary priests with 3,395. These figures were reported in a survey conducted by Herder-Korrespondenz, monthly documentary magazine published here.

The survey covered territories under the jurisdiction of the Sacred Congregation for the Propagation of the Faith. That means most of Asia, Africa and Oceania, as well as smaller areas of the Americas, including Alaska and eight Apostolic Vicariates in Canada. No regions under communist domination were included in the survey.

Following France in the total number of missionary priests is Belgium with 2,289. Next come the Netherlands with 2,229; Ireland, 2,001; Spain, 1,686; Italy, 1,332; Germany, 847; the United States, 815; Canada, 547; Great Britain, 540; Switzerland, 362; Austria, 85 and Luxembourg, 49. Percentagewise the nations rank as follows after Ireland: the Netherlands, 21.4 per cent; Belgium, 13.2; Luxembourg, 9.1; Switzerland, 8.1; Great Britain, 6.8; France, 6.6; Spain, 5.4; Canada, 4.5; Germany, 3.2; Italy, 2.1; the United States, 1.7 and Austria, 1.3.

Some 25,000 priests are now stationed in areas subject to the Congregation for the Propagation of the Faith. Of these about 14,000 are Europeans, 4,900 Asians, 2,700 Oceanians, 1,500 Africans and 1,300 North and South Americans. Of the total 9,400 are stationed in Africa, 8,500 in Asia, 5,100 in Oceania, 1,800 in the Americas and 200 in Europe, mainly Scandinavia.

Although territories under the Congregation for the Propagation of the Faith cover more than half the world's area, they have a Catholic population of only 27,000,000 or about 5.9 per cent of all Catholics. More than 25 per cent of missionary priests, however, now come from the mission territories themselves. The percentage of native priests is highest in Asia, with 56 per cent, and lowest in Africa, with 15 per cent. In July, 1954, there 50 Asian, 27 Oceanian and 13 African Bishops. The ratio of missionary priests to all priests in mission territories is lowest in Latin America, where they are only 3.5 per cent of the total clergy, and highest in Liberia, where they make up 97 per cent of all priests.

In the same issue Herder-Korrespondenz carried a survey of the growth of Mohammedanism throughout the world. There are now nearly 450,000,000 Moslems in the world, it reported, compared to an approximately equal number of Catholics. In 18 Asian and African countries Moslems make up from 50 to 99 per cent of the population. In Africa there are ten Moslems for each Christian.

3. Holland Has 7,819 In Mission Fields Including 134 Laymen

AMSTERDAM, Sept. 13 (NC)—Holland has 7,819 people working in the mission fields, according to the latest statistics released here.

Of this number, 3,115 are laboring in Oceania, 2,094 in the Americas, 2,042 in Africa, 308 in Asia, and 260 in Europe. These include at least 134 laymen.

4. 85 Million Christians Behind Iron Curtain

MUNICH, Sept. 24 (NC)—Nearly 85 million Christians now live in territories of the communist satellite states, according to a survey of Father Wilhelm de Vries, S.J., of the Oriental Institute of the Gregorian University in Rome. The survey was released during a meeting at Niederaltaich Benedictine Abbey, near Passau, which was devoted to a study of Church conditions behind the Iron Curtain.

Father de Vries said that approximately 50 million Catholics, nearly 25 million Orthodox, six million United Greek and three million Protestants are under the communist rule in Poland, Hungary, Czechoslovakia, Bulgaria, Rumania and Albania. Some 95 per cent of the Polish people, 76 per cent of the people of Czechoslovakia, 65 per cent of the people of Hungary and 40 per cent of the people of Yugoslavia are Catholics. The Orthodox faith predominates in Rumania, with some 12 million souls adhering to it. Yugoslavia has seven million members of the Orthodox Church. Bulgaria and Albania have several million more.

5. Lack of Sufficient Theological Training

TOULOUSE, France, Sept. 26 (NC)—Lack of theological training for dealing with economic and labor problems was the reason for the failure of the priest-workers experiment, His Eminence Jules Cardinal Saliege, Archbishop of Toulouse, said here. Speaking to priests attending the archdiocesan retreat here, Cardinal Saliege said "five years in a major seminary do not suffice. A student must study seven years—five in a major seminary and two at the Catholic Institute where he can study scientific theology, political economy, and the history of labor. With this training priests would not speak about what they don't know. The experience of the priest-worker movement is certainly significant. The majority of the priest-workers were not intellectually and morally prepared for the work and environment in which they offered themselves so generously.

"Working conditions cannot truly be changed without a reform of institutions. The present-day system is founded on the rights of money, respect for property, and profit. For our civilization, another must be substituted—a civilization based on labor, which establishes first of all that man is the essential reality. The proletarian must disappear and all Christians must work to make this happen. The economic revolution is coming . . . It is not evident that it will take a communist form. It can develop another way, in a more humane manner, deeper and more durable. Is it rash to think that the several forms of scientific and social progress will end by being integrated with Christianity?"

6. Increase By 250,000 in a Year

LEOPOLDVILLE, Belgian Congo, Sept. 29 (NC)—The native Catholic population of the mineral-rich Belgian Africa has increased by over a quarter of a million in the past year. The office of the Apostolic Delegate to the Belgian Congo and Ruanda

Urundi notes a total Catholic population of 4,750,150, an increase of 279,745 in a year. The total Catholic population includes 4,675,097 native Catholics and 75,043 foreign-born Catholics. Over 1,127,500 people are under instruction for baptism.

There are 2,206 missionary priests and 451 native priests who are aided by 2,457 foreign Sisters and 845 native Sisters and 761 foreign Brothers and 433 native Brothers ministering to the people. A total of 1,327 churches and 17,037 chapels have been erected in the 38 vicariates apostolic and prefectures apostolic. In the Belgian territories there are 6 major seminaries attended by 416 students and 27 minor seminaries with 2,338 students. The total population in the area is around 16,000,000.

7. L'Apostolat laïque

LORS d'une série de réunions du Comité International Permanent pour l'Apostolat des Laïques, qui ont eu lieu, cette année, à Rome, le Secrétaire Général, M. Vittorino Veronese, a présenté un tableau d'ensemble de l'activité depuis 3 ans. Il a tout d'abord souligné que le terme "Apostolat des Laïques" entendait signifier une collaboration sous d'innombrables formes engageant des forces variées, ce qui offrait un immense champ à l'activité.

Dans de nombreux pays d'Europe, l'organisation d'action catholique a été un fait accepté pendant une longue période et elle est maintenant très riche d'expérience; mais dans certaines autres nations cet élément de vie catholique ne manifeste pas une telle évidence de maturité et, dans ces régions, les activités ne peuvent être englobées dans les limites d'une association d'action catholique. Des formules nouvelles et plus simples sont nécessaires pour faire face aux responsabilités d'un apostolat essentiel. La forme de congrès conviendrait mieux. Le Comité Permanent n'est intervenu dans ces assemblées que lorsqu'il fut invité par les organisations catholiques locales. Trois lignes générales forment le cadre de ces divers congrès: *documentation; expérience; liaison.* Il existe un manque sérieux de documentation appropriée et de connaissance réciproque. Malgré la réelle valeur des nombreuses publications spécialisées existantes, leur nombre est encore bien insuffisant pour satisfaire aux nécessités, diffuser la documentation et l'expérience acquise.

Dans les pays de missions: Ce besoin s'y fait surtout sentir. Bien que le Comité ait déjà fait tout ce qu'il pouvait avec les moyens limités à sa disposition, en transmettant les résultats d'études et d'expériences pour la solution des nombreux problèmes déjà affrontés avec succès en Europe et auxquels les catholiques font maintenant face pour la première fois dans d'autres pays, il est nécessaire de faire encore davantage. En Asie et en Afrique particulièrement, où les catholiques se préparent à un avenir immnent, on ne connait pas assez les expériences des catholiques d'autres pays qui affrontèrent des problèmes identiques.

En Afrique et en Asie, avec l'avènement d'une maturité et d'une autonomie politiques et sociales, se sont posés de nouveaux problèmes pour les catholiques, car ils participent au développement national. De nouvelless responsabilités, complètement inconnues, il y a dix ans, ont fait leur apparition et les catholiques doivent les assumer. Autrefois il n'était demandé au laïcat catholique, dans ces contrées, que d'appuyer l'effort missionnaire, dans le domaine du catéchisme, de l'éducation et de l'assistance; mais maintenant ils doivent prendre leurs responsabilités sociales et politiques. Nous avons le devoir de faire sentir à nos frères de ces pays que nous sommes à leurs côtés dans ces problèmes et qu'ils occupent une place égale et importante, avec tous les droits et devoirs qui en résultent, dans la grande famille catholique.

Le Comité Permanent a réussi à établir de nouveaux contacts en étant, par exemple présent au Congrès National Indien, au Congrès de Kampala en Ouganda et à la réunion des forces de l'apostolat laïque de l'Amérique du Sud à Lima, il y a deux ans. Un Congrès régional d'Asie se tiendra cette année à Manille. Dans les pays de l'Amérique du Sud, d'autres réunions furent organisées à l'occasion du Congrès Eucharistique International de Rio-de-Janeiro. Enfin, un Congrès Mondial de l'Apostolat des Laïques doit avoir lieu à Rome vers la fin de 1956.

8. Prodigal's Return

THE following is a letter written by a college girl in China, (Nov. 1954). An active member of the Legion of Mary, she was thrown into prison, to be "brainwashed". In prison, she was frequently visited by her family—all pagans—, who begged her to give up her faith so that she might be released. She did finally give in. The letter was written to a friend outside China, a few months after her release. The following is a faithful translation of the letter, from which, however, the proper names of places and persons are omitted.

". . . My ambition had been to follow Christ along the path of virtue, with my soul consecrated to Him, and I had hoped for the grace of martyrdom. The trial came from Christ Himself, for He wants the soul as pure as a lily, unspotted by any worldliness. I entered the lists, full of pride in my own strength and in great excitement. Thank God, He wanted His child to be tried in the furnace, for during my 124 days in prison, how many contradictory feelings swept over my soul. I felt strong, I did not want to yield to the enemy—on the whole, I felt at ease. But how could those devils give up their prey? Day and night, by means of gentle persuasion, or threats, or sheer force, they attacked me. Finally, I did fail! Though I was Mary's child, yet I did not really know Mary. Perhaps this is the weak point of all of us? I gave way because of my mother's tears. I had no sooner weakened than all supernatural help seemed to have left me. I dared not pray to God, nor call on Mary. I wanted to die, for I was unhappy.

"My soul sold and all hope lost, I was released. But, God, what was I to do? A heavy cord of evil, held by the devil himself, seemed to be dragging me down. What was to be my future? What my hope? Where were my ideals? Everything seemed finished. But God's loving mercy and Mary's love were about me and did not leave me alone in my distress.

"When my brothers and sisters (Catholic youths, mostly members of the Legion of Mary) saw me, they held out friendly hands towards me, saying: 'Come, lost sister, come!' I could not but be touched by this appeal. I had failed, not because I was out of my mind, but because my will had been weak. God now used my friends to remind me of Him. With them, I gradually became stronger: His voice seemed constantly to whisper in my ear: 'My child, where are you? Don't you hear me calling you?' Still another voice kept ringing in my ears: 'My child, your Mother will not turn you away. Come back! I love you even more dearly than before'. Slowly, light began to come back into my soul. As my mother was taken seriously ill, I was allowed to go home (from college, in another town, where she had been sent by the authorities, without permission to leave).

"When I had been home for about two weeks, I found the means to evade the supervision of the police, always on the lookout for me, and to go to confession. Do you know how the representative of the Good Shepherd helped me? One stormy night, I slipped out from my home and was brought along by schoolmates, who had made all the arrangements for me. I saw a man in a raincoat, waiting for the lost sheep. When he saw me he was very happy. We walked together to my "Father's House", where I was warmly welcomed. I received the Sacrament of Penance, and after saying my penance, . . . I returned to the flock . . . A few days later, I was sent back to school, and, for a time, was questioned twice a week. After committing sin, we must do penance. God, who is always merciful, gave me the opportunity to show my new attitude . . . Now, their threats have ceased to terrify me. I have often thought they would send me to another place, but God knew that I needed the presence of my friends to heal my wounds and regain strength. I was told I would not be allowed to go home any more, but it was only a blind. I have escaped and have been living quietly at home for some time.

"During these days, my poor soul has been growing stronger . . . Before all this happened, I had been praised and admired by many friends, and had been popular. But in the eight months since I have left school, I have been very much alone, forgotten by the people. At first, this was hard, and sometimes I wept. But I kept on, trust-

ing in Mary, and gradually I began to understand the great vanity of the world and all it stands for, and have now got rid of all doleful thoughts. The past, I have left in God's hands; the future is not yet here. I must make the best of the present moment. . . .

P.S. — My residence card is still with the police, so I am not yet quite safe. If one day somebody tells you about my "accident", please believe that this time your friend will do what will please Our Lady best."

9. Evolution of Communist Tyranny

SCRANTON (NC)—Red China will be recognized and admitted to the United Nations as a result of pressure by big business in the U.S., according to Rev. Linus Lombard, C.P., missioner expelled from China a year ago after 23 years in that country. "It may take five years," the graying priest said, "but they'll get Red China into the UN. It is my conviction that the Western Powers gave in at Geneva. The business pressure is too great."

Father Lombard said he helped pioneer a large mission station in China, saw it bombed to rubble by the Japanese and helped rebuild it bigger and better, only to have the Communists take it over. Father Lombard said he would go back tomorrow and start all over, if he could. "When the 'commies' arrived in 1949," he said, "they promised everything. We really had not expected them to get as far south as Hunan Province. In 1948 they took Peking; in 1949 they had Nanking and Shanghai and had crossed the Yangtze River. By the end of '49 they had Canton and all of China.

"When the Communists moved in they couldn't have been sweeter; they behaved like 'super Boy Scouts', they slept on the ground before the doors of houses and refused to so much as step inside. People began to say, 'Maybe it won't be so bad.' Even we priests were tempted to think maybe they meant what they said. The Red soldiers helped in the fields, taxes were abolished, everyone was promised a piece of land all for himself, teachers were told their wages would be doubled. The Chinese began to believe they were in paradise.

"Then the change came. First it was the indoctrination teams brought in from the cities. Much different from the local Reds, they concentrated on the young, on the boys and girls of high school age. These began to learn the slogans of Marxism, to repeat the propaganda phrases. In the Spring of 1950 the police moved in. Regulations became stricter. The people had to register everything. All forms had to be made out in at least six copies. Communist teams would come back with the forms and point out that a family had failed to list every single piece of furniture in a room. It would not do to write 'household furniture'; you had to list every item. In a little while they were back complaining that the owner had failed to list the hook that held up the picture they had listed.

"I am convinced that there are many cases of diabolic possession among them. A commissar would visit us, let's say, and compliment us highly on the exactitude with which we had carried out some routine requirement or other. The same man might be back a few hours later calling us 'capitalist pigs,' 'running dogs of Wall Street,' or some such thing for doing exactly what he had praised us for earlier. It is insane, unless you understand it is done to break down resistence. It is a deliberate effort to so confuse and bewilder the people that they will not know what to expect next. You have to admire the efficiency of the Reds. They had been preparing Chinese Communists in Moscow for years for this moment. These are able, intelligent men who know all the tricks."

The missioners, who at first had been unrestricted, found themselves confined to several rooms in their house. Father Lombard cited the unexpected visitations of the Reds as one of the most harrowing features of life in Communist China. He recalled that, on December 21, 1951, Father Justin Garvey, C.P., of Jersey City, was seated at table with three fellow missioners in their dining room when the police came and took him away without explanation. He is still in jail.

Advocate, Newark
August 27, 1955.

Press Review

The featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

1. Shanghai Under Reds

(*Condensed From China Weekly*)

EVER since their occupation of Shanghai, the Chinese Communists have devoted much attention to the general renovation of the metropolis and they have spent large sums of money for that purpose. The result is that all government buildings as well as state-operated commercial establishments now present an appearance of gaiety and splendour. In addition, they have repainted the century-old Bubbling Well Temple, and have even revamped the ancient pagoda at Lunghwa. The former spacious ground of the Race Course has been transformed into what is known as the People's Park, and many trees have been planted along the bank of the Whangpoo River. Yet, despite all this, the Chinese Reds have been unable to cover up the poverty and starvation suffered by the populace on the mainland of China today. A part of this vast stream of humanity has flowed into Shanghai, hoping to find some means of livelihood. This naturally swells the tide of jobless people to a dangerous extent.

The first impression gained by any visitor to Shanghai now is the innumerable stands selling second-hand things on some of the main thoroughfares. They have old clothes, bedding, curtains, carpets, rugs, stockings and shoes, blankets, dinner sets, bowls and dishes, bottles and jars, all sorts of household utensils, picture-frames, silver souvenirs, and even children's toys on sale. Most of these things could tell a tragic story of homes broken up or families scattered by the Red rulers through their "San Fan" and "Wu Fan" campaigns as well as the so-called "suppression of counter-revolutionaries." Even the well-known Nanking Road West, formerly called Bubbling Well Road, is also exhibiting such goods. On Changchow Road old furniture of all descriptions may be seen; worm-eaten books, boxes, rattan furniture, bamboo articles, etc. are for sale in Changteh Road. These streets are often visited by the People's Police, but their batons seem to have no effect on the hawkers who depend on this business to earn a living. They simply sit there in passive resistance, although the police try to disperse them with severe blows and kicks. In sharp contrast to these poor people are the Soviet sailors, some belonging to the submarine personnel, who roam the streets of Shanghai, laughing and talking in a drunken manner. These Russian "big brothers" frequently treat the Chinese with contempt and look down on them as though they were conquered slaves.

The most striking structure in Shanghai today is the grand building in the Hardoon Estate, on the present Yenan Road Middle. In front there is a gigantic fountain which occupies a space of more than 1,000 square meters. The ground floor has a spacious hall, 45 meters in length and about the same in breadth, with marble pillars that contain splendid carvings. In the center of the front door is a huge sickle and hammer sculpture, eight meters square. There is a lofty tower

crops. He said to himself: 'Such a fine, sunny day and not a bird! Not even an animal in the fields . . . ' He had hardly finished when he saw something moving. His spirits rose. 'This time you won't get away!' he cried. He quickly aimed. With a bang, he hit it. The shot surprised peasants living nearby. They came out to find a baby pig hit by an outlandish person. The peasants were angry. Seeing that a domestic pig, and not a wild animal, had been hit, the hunter set spurs to his horse. But he was caught by the farmers. Who was this man? . . . Naturally, a befuddled pawn of the imperialists and counter-revolutionaries"—who may be held responsible for anything in Red China.

China Youth Daily tells of this plot laid to an editor of the Middle School News magazine:

"He changed a formula in a manuscript on 'How To Make Aerated Water' to increase the amount of gaseous materials. At the same time he inserted a recommendation for a smaller, frailer bottle than specified. As a result, the soda water blew up the bottles of several experimenters. When readers telephoned to ask how to stop the blowups, this editor made things worse by telling them to cork the bottles tighter. Upon being found out, the editor was declared a counter-revolutionary element engaged in undermining the delightful summer vacation life of students. Though he cunningly denied everything, he was arrested."

'Tis a sad ending. But who says there's no humor left in China?

Hongkong Standard
October 19, 1955.

3. Overseas Chinese in Burma Said Drawing Closer to Communists

By U Myat Kym

RANGOON, Burma, Oct. 27—(UP)—The powerful Chinese colony in Burma daily is drawing closer to the Chinese Communists and away from the Nationalists. More and more eyes are being turned toward Peking and away from Taipei. The reason is not politics. It is business. Some 300,000 Chinese live in Burma, the smallest overseas Chinese colony in Southeast Asia. But what they lack in numbers they make up for in influence. For the Chinese control almost the entire national and international trade of Burma. And most businessmen realize that while sympathy for the Nationalists may not do them any harm—there is no discrimination against Nationalists or Communists in Burma—a pro-Peking attitude can more certainly propel them to prosperity. In the past year Burma's trade has turned into new foreign channels. With a slump in the rice market which restricts her foreign Sterling exchange, Burma has concluded barter agreements with Red China and Red satellite nations exchanging rice for goods.

Friendly To Taipei

Businessmen know that East German or Polish Trade Ministries would hesitate to give contracts to Chinese firms in Burma which are friendly toward the Taipei Government. It is pleasant, too, to import cars from Czechoslovakia, textiles and paper from Poland and cinema equipment from the Soviet Union. And what chance would a pro-Nationalist businessman have to get an overdraft from large banks like the Bank of China, formerly run by the Nationalists and now by the Communists?

In many cases the Chinese in Burma have taken the place of international merchants, many of whom returned home in the early days of unrest which followed independence after the war. The Chinese stayed put once they immigrated into Burma, and, fired by their daring gambling spirit, they jumped headlong into the business world. They are far sharper business-wise than the Burmese to

investigate each resident in Shanghai thoroughly before the dispersal. This really means that they want to clear up all of the so-called "counter-revolutionaries."

No wonder that Shanghai has been thrown into great chaos and confusion. It is reported that thousands of people have committed suicide. Most of the inhabitants are in a panic; the entire metropolis seems to be half dead. The Chinese Communists have proclaimed to the world their enthusiasm for accomplishing the five-year plan as soon as possible. However, they are, in reality, causing the leading industrial center to be filled with terror, thereby bringing production to a standstill. How can they hope to make industrialization bear fine fruit under such circumstances?

Hongkong Standard
September 16, 1955.

2. Depends on Your Point of View

By Walter Briggs

A NEW house for an elephant has become a controversial matter in Communist Shanghai. "The room space for an elephant should average 100 square meters according to the Soviet standard," complains a Shanghai newspaper article, "but this elephant house, even if we put in three elephants, would still have 131 square meters of extra space." That's not all. The house's visitors' area has provision for steam heating. There are fancy windows, wrought iron rails, doors with ancient floral patterns. Outside there is a fountain and a rock garden.

The house's designers are criticized for sacrificing "economy, usefulness and beauty as conditions permit" to "infatuation with the grandeur of outward appearance." Partial rectification will be made by setting aside some of the elephant space "for the study of theories of evolution" and by heating only the elephant's quarters. But these mistakes show that "we have been corroded by bourgeois concept," confesses the writer, who is deputy chief of the city's department of gardens and grounds. "Criticism by the Party organ and a check-up by ourselves would give us a good lesson." This is written with a straight face. There's still humor in China —though of a brand perhaps only appreciated by those not of the rigid and austere ruling ranks.

Minister of Public Security Lo Jui-ching, who is among the most rigid and austere, recently took to the staid National People's Congress the tale of a rogue whose exploits elsewhere would have sent people into convulsions. For Lo it was a morality tale of great seriousness. It seems that a former Nationalist sergeant forged papers that admitted him into a Red academy. Stimulated by this success, he employed further forgery through recent years to become a city clerk, Party member, college student, "company and battalion commander of the Red Army," regional agriculture bigwig, high Party official, then prospective chief of the Ministry of Forestry's administrative department. Meanwhile, he had the audacity to marry a Party member.

Last year this rogue forged a letter and a telegram ordering him to the Northwest to become an army chief of staff and a divisional commander. "Comrades of the Ministry of Forestry were so obliging," the public security boss narrated, "that they unhesitatingly provided him with an air ticket." Finally, this year, the "cloven hoof" was found out. He was arrested. "What a bitter irony it is for us!" Lo lamented. He yearned for a Chinese facsimile of Gogol, the crusading 19th Century Russian writer, to bring to the stage this character and the "lethargic people" deceived by him. Perhaps better would be a Charlie Chaplin.

Then there is the case of the "Western hero," as reported in Peking's Daily Worker: "He wore a wide-brimmed straw hat, a sport shirt of a fantastic checkered pattern and tight riding pants. Carrying a gun in his hand, he rode a tall white horse, his long boots gleaming in the sun. At times he would sing at the top of his voice or look up at the sky and glance around the fields of green

crops. He said to himself: 'Such a fine, sunny day and not a bird! Not even an animal in the fields . . . ' He had hardly finished when he saw something moving. His spirits rose. 'This time you won't get away!' he cried. He quickly aimed. With a bang, he hit it. The shot surprised peasants living nearby. They came out to find a baby pig hit by an outlandish person. The peasants were angry. Seeing that a domestic pig, and not a wild animal, had been hit, the hunter set spurs to his horse. But he was caught by the farmers. Who was this man? . . . Naturally, a befuddled pawn of the imperialists and counter-revolutionaries"—who may be held responsible for anything in Red China.

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whom commerce still is a new field of activity. When the overseas rice market was booming and foreign exchange plentiful, Burma traded mainly with the West. At that time the Chinese here could reap a plentiful harvest and still champion the cause of Chiang Kai-shek. Collapse of the rice market changed this, however.

The Double Tenth Nationalist Chinese anniversary this October was a good example of the change. In contrast to the years following the war there was no glamor, no impressive displays. Only a few homes placed bunting in the living rooms and held private parties. Some Chinese associations hoisted flags, but only those of Burma and their own organizations. No Nationalist flags were seen on buildings or even were carried by two youth processions. On the Chinese Communist anniversary only 10 days earlier, however, there were long parades and sumptuous banquets. Even the Prime Minister and other high-ranking officials were guests at a dinner given by the Chinese Communist Embassy.

The shift toward Peking began after 1950 when Burma recognized the Red regime. It was strengthened after the five principles agreement between Premier U Nu and Red China's Chou En-lai. It received still greater impetus after last year's Geneva conference when Red China added to her international prestige. Most Chinese businessmen now believe that the "Peking's Republic of China" has arrived and is no longer unstable. They realize that it certainly cannot be overthrown easily by an invasion from Taiwan.

World Importance

They feel a new and vigorous China has gained world importance. Chinese here, whatever their political views, are pleased that China is no longer an international nonentity. Overseas Chinese here think of China as a motherland and not just as a regime. In spite of the Nationalist views held by some, most believe their mother-country now has political stability under a central government for the first time in its long history. Unpleasant reports from Red China gain little attention. The first concern is for their future in Burma where many were born and in which they earn their living. For these reasons there are now far greater numbers of Chinese with tolerant although not aggressively partisan views toward Peking. There are more pro-Communist schools in Burma than pro-Nationalist institutions. Some students have even gone to Red China. The books in pro-Communist schools of course glorify "New China." One typical poem in a primary text book reads:

"All the peasants are well fed.
"For they all have enough bread.
"Their faces blush red, red.
"Thanks to Mao Tse-tung."

Hongkong Standard

4. Russian is a 'Must'

CHINESE professors of the natural sciences at the Peking University are required to learn Russian, as reference books are in Russian, a Japanese teacher of Russian literature said when he arrived from Red China yesterday. Although the professors lecture in Chinese, they have to go through a short course and learn Russian, as Russian text books are used for references. The Japanese teacher, Mr. Ueno Mitsuru, visited Peking University after he attended the Helsinki Peace Assembly. He arrived together with another Japanese, Prof. Junji Kinoshita, Professor of Dramatics at the Meiji University in Japan.

Mr. Mitsuru said that there were about 350 students learning Russian in Peking University. The teaching staff of the Russian language at Peking University consist of 13 Russians and four Chinese teachers, with 40 Chinese assistants. Mr. Mitsuru did not know the total number of students in Peking University, but he was of the opinion that Russian was taught more in Peking University than in Japanese Universities. Mr. Mitsuru had spoken to the Russian literary expert at Peking University and he was of the opinion that the teaching of Russian there was well organized.

Prof. Kinoshita who had concentrated on

the study of Chinese drama during his visit was impressed with the reformation of old classical dramas into modern dramas. The Chinese Communists are extracting material from the old dramas and adapting them to the needs of the Chinese people at present. He had seen the drama "Liang Shan Po and Tso Ying-tai" and he thought that the Chinese Communists were quite successful in their attempts. He also visited Russia to learn Russian technique in stage direction. The professor also said that the Japanese Kabuki troupe was well received in Red China, and newspapers there gave them big write-ups.

Hongkong Standard
October 15, 1955

5. A Colossal Parrot

(*Condensed from China Weekly*)

STANDING on Wang Fu Ching Street in Peking is a sumptuous building which occupies more than 20,000 square feet of land and is surrounded by a red brick wall. The main entrance is crimson in color with ornaments gilded in glittering gold, while the roof is covered with bright green glazed tiles. The whole structure on this busy thoroughfare of the Chinese Red capital presents an air of importance, and there are always three or four fine automobiles parked on both sides of the main entrance. This is the headquarters of a well-known journal—The People's Daily, a mouthpiece of the Chinese Communist Party.

When this newspaper first made its appearance in 1949, it published ten pages daily, and there were altogether 80 people working in the organization. At present the publication has been reduced to one sheet, but the number of workers has increased to over a thousand, plus several thousand special correspondents scattered throughout the country. This paper bears the noble title of "The People's Daily," but it seldom carries any news of concern to the people. In it you will only find decrees issued by the Chinese Red regime or the trite theories of Communism. It contains no interesting or instructive writing; the whole thing may well be called a political handbill.

In the editorial department of The People's Daily, as revealed by persons familiar with this establishment, there are now as many as 200 editors and 300 assistant editors. On top of these there are more than 100 supervisors whose duty it is to oversee and direct all affairs. First of all, there is the Editor-in-Chief who controls 15 departments, of which the most important edits all news concerning the activities of the Communist Party. Then comes the editorial writing, followed by editing of decrees, orders, laws and regulations. The Department of Economic Reconstruction is deemed essential, while international news is ranked as No. 10, preceded even by the section on literature and arts which occupies ninth place.

In January of last year the Editor-in-Chief of the People's Daily, Teng Toh, led a group of Chinese Red journalist cadres to Moscow where they received special training for a short period of time. After their return, the internal organization and mode of operation of the People's Daily underwent a thorough re-arrangement, adopting the so-called "advanced experience of the Russian big brothers." The editors of various departments must submit their working projects to the special commission for approval one month in advance; this supreme body is composed of representatives of the Ministry of Interior, the Ministry of Public Security, and the New China News Agency. They, in turn, must send the documents to the Central Secretariat of the Chinese Communist Party for inspection, after which they can revise or approve the projects. It is therefore, quite obvious that the last named organization acts as the highest authority and real publisher of the People's Daily.

Oftentimes the editors and assistant editors receive orders from the Red leaders to write special articles, including editorials; but they need not write more than two in a month, each of about 5,000 characters. In addition, they can freely visit any place, such as theaters, cinema houses, ballrooms, concert halls, etc.

When they travel, they ride first-class and stay in luxurious hotels. They enjoy the best meals and have all sorts of ration coupons. Are they not the most fortunate class of people in Red China? No, not at all. The editors of the People's Daily, whenever they write anything, must consider every sentence, even every word, very carefully to see if it fits in well with the political atmosphere or the whim and humor of the leaders. In a Communist country the chief of today may become the prisoner of tomorrow; if the editors make the mistake of supporting the wrong person they will be made scapegoats.

The greatest headache for the editors of the People's Daily is the fact that the Chinese Communist leaders occasionally desire to publish an article. These "big heads" dictate to the editors what they want said and their ideas are usually jumbled. To set them in proper literary form is entirely dependent on the editors who are ordered to write them. Furthermore, if the Red leaders give out a hint that a certain man or woman is to be pushed out of his or her seat in the Government, the editors of the People's Daily must gather the material to frame the accusation and launch the attack in the press with great vehemence irrespective of their scruples. They must ask the various correspondents, and even readers, to follow their example and trample the victim without mercy.

Since the People's Daily is merely the mouthpiece of the Chinese Communist Party, everything printed must first be approved by the Special Commission appointed by the Central Secretariat of the Party. Leaders of the Red regime in China often issue directives to the paper for publication. The journal is a true parrot, uttering nothing but the views of the Red chieftains. Again, the People's Daily serves as a guide to show who are in power now, or who are favorites of the Red leaders; observe the pictures printed in the paper, or the number of times certain names are mentioned. Conversely, if a particular name suddenly disappears from the press, you may be sure that the person is either out of favor or "liquidated."

Generally speaking, the People's Daily contains all the announcements, decrees, as well as rules and regulations issued by the authorities, together with directives and speeches made by leaders of both the Government and the Party. All the cadres, as well as the people, look upon this paper as a textbook for teaching them the various theories of the Reds. Oftentimes they pick out a subject and use it as the main topic for discussion in their so-called "learning conference." The People's Daily is printed on one whole sheet of four pages. There are 14 sections which include editorials, party activities, decrees and announcements, diplomatic articles, social reconstruction, economic and financial reports, short comments, speeches and lectures by international Communist leaders, local brief news items, dispatches from foreign countries, cultural and eductional reports, literature and art, pictures, advertisements, etc. On Sundays the People's Daily gives an additional half sheet of two pages—one containing letters from readers and the other, all pictures.

The People's Daily has sent out as many as 100 groups of reporters to various places, each group consisting of two or three, sometimes five or six persons. A report of 500 words, may be written by two or three newsmen, while a long article of several thousand words will be the product of four or five distinguished writers. International news comes from Tass of Soviet Russia, while domestic dispatches are supplied by the New China News Agency. Special articles on foreign affairs or national policy must be authorized by this Agency before publication.

When the People's Daily first made its appearance in Peking very few bought it; the total circulation amounted to only three or four thousand copies daily, mostly to schools, organizations, public bodies, government agencies, etc. which had been ordered to take at least two or three copies. The Red rulers, worried by the non-cooperation of the reading public, summoned the heads of the People's Daily, the Information Bureau, Ministry of Interior, and the Public Security Headquarters to discuss this matter. After several meetings they decided to have the police and Party cadres in rural districts, assist the peasants in establishing "newspaper reading groups," each group to subscribe for one or two copies. Thus, through the assistance rendered by the police at the point of a gun,

the circulation of the People's Daily suddenly rose to more than 200,000 daily, what the Chinese Communists call a 'miracle.'

The People's Daily contains a section devoted to the publication of letters from readers. This is a very important part of the paper and is carefully read by all, especially the cadres and workers of various organizations. If a letter brings up a certain question, or criticizes a government agency, then the people concerned must get busy, calling meetings, making self accusation, admitting the errors and showing repentance before the public. The Chinese Reds proudly call this the "democratic style of doing a thing properly." In reality, these public criticisms often serve as preludes to "disciplinary purges" and terrible massacres; and the comments are often written by journalists, against their conscience, because of compulsion or coercion from the Red rulers.

Hongkong Standard
October 3, 1955.

6. Dilemma of Chinese Reds

(*Condensed from China Weekly*)

RECENTLY Mao Tse-tung, Chairman of the People's Republic of China and concurrently head of the Chinese Communist Party, has published a very lengthy and rather confused article concerning the agricultural cooperative problem. In it two points stand out conspicuously: (1) the grave situation of agriculture on the mainland of China, which is an economic question; and (2) the subject of personnel in the Chinese Red organization, which is a political problem. The former shows that the project of cooperative agriculture has encountered great obstacles, while the latter reveals that there is a sharp conflict of administrative views, severe friction in the exercise of authority by the Chinese Communists.

First of all, let us examine the economic question. Mao Tse-tung, in favor of agricultural cooperatives, has strongly advocated its positive development for two reasons. First, it is essential to have agriculture collectivized before mechanized farming can be introduced, which will greatly increase production. Secondly, the agrarian reform must be closely followed by the collectivization of agriculture; otherwise the peasants will travel the old route to capitalism after they get their share from the equal distribution of land.

However, the cadres in rural districts who are in close contact with the farming populace are opposed to the project for they know very well that the peasants are already struggling on the verge of starvation. Ever since their occupation of the mainland of China, the Reds have done their utmost to exploit the Chinese farmers, and a large portion of their enormous military and political expenses has been derived from this source. Another step to wring more from these poor peasants will certainly stir up violent opposition against the Communists, which may lead to serious consequences.

Yet Mao Tse-tung desires to carry out his project despite the protestation of the cadres. He pays no attention to the terrible sufferings of the Chinese peasants, caring only for the power and privilege of a leader of the Communists. He is determined to put the theory into practice in spite of these disturbing factors. He describes the slow progress of the agricultural cooperative movement as mainly due to "snail-crawling thought". He reprimands the grumbling cadres as "women with bound feet who always complain that others walk too fast."

It is obvious that most of the Red cadres in rural districts have found it hard to push the agricultural cooperative project any farther. The exploitation of the farming population has reached the saturation point or line of danger; another pace beyond may cause the starving people to vent their anger on the Communists, resulting in a general strike or unanimous opposition to the authorities. Simultaneously, all of the Red cadres could become shaky in their convictions and join the Chinese peasants in their uprising against the administration.

In considering the political significance of the whole affair, it is quite apparent that there is a section of central figures among the Chinese Reds who are against Mao Tse-tung. They dare to criticize his agricultural cooperative policy as rash. They are not afraid to show antagonism to the project openly, or even to receive censure from their superiors for lack of zeal. They propose that the agricultural cooperative plan should be abolished forthwith. This opposition must be very strong, as Mao Tse-tung has not been able to secure a consensus of opinion in the Central Political Bureau to rectify this recalcitrant attitude on the part of the cadres, who do not fear general criticism. He has been compelled to summon all the secretaries of the provincial, municipal and district commissions to a big conference, hoping that the actual leaders of the Communist Party in various localities throughout the country would support his project and defeat the opposing force in the central organization. He also called the Sixth Plenary Session of the Central Executive Committee to discuss the whole question. Both of these meetings were convened in haste; their main subject of discussion was the agricultural cooperative problem.

However, in both meetings Liu Shao-chi, commonly known as the favorite executioner of Mao Tse-tung, has kept silence; and Teng Tse-hwei, the man in charge of all affairs in rural districts, has not played a leading part. The person explaining the agricultural cooperative project to the Sixth Plenary Central Committee Session was not Teng Tse-hwei, but Chen Peh-ta, Secretary to Mao Tse-tung. It would seem that neither Liu Shao-chi nor Teng Tse-hwei is now trusted by Mao Tse-tung, that a fierce, though quiet strife is proceeding among the Red leaders within the palace of the Mao Dynasty in Peking.

The meeting of the secretaries of various provincial, municipal and district commissions was held on July 31 of this year. At that time the second National People's Congress was in session, and all the delegates were praising the different plans put forward, such as the Hwai River conservancy project, the five-year plan, the national budget, etc. Some of the delegates tried to flatter the Communist rulers by declaring that all their reforms were of the very best and had been carried out most successfully. If there were any projects which proved impracticable, they would say that the entire fault was due to the lethargy or non-cooperation of the people. At that juncture, Mao Tse-tung announced the resolutions concerning the agricultural cooperative plan, so his words became the consensus of opinion unanimously passed by all the delegates, although many of them had not the slightest idea of what the whole thing was, not to mention its far-reaching consequences.

Later, the Sixth Plenary Session of the Central Executive Committee was held, October 4 to 11, and Mao Tse-tung brought forth his agricultural cooperative project and resolutions concerning same, all of which were adopted as passed. Thus his one-man idea became the resolutions of three conferences. From this the Free World can glimpse how Mao Tse-tung is running his personal dictatorship in Red China. At the same time, it can also be seen how most, if not all, of the so-called resolutions of the people have been passed and adopted by the masses under the Red regime in Communist countries in Asia and Europe.

A careful reading of the article by Mao Tse-tung, reveals a very striking point; that is, he used opprobrious language against those who failed to agree with him concerning the agricultural cooperative project. He arrogantly rails at the Central Executive Committee of the Chinese Communist Party, sharply reviles all the secretaries of the provincial, municipal and district commissions, and berates the various cadres in charge of the local cooperatives in different rural districts. Apart from the inappropriate abuse, the article by Mao Tse-tung contains the following points:—

1. The peasants have voluntarily urged the establishment of agricultural cooperatives, but "certain comrades, like women with bound feet, are walking unsteadily and always complaining that others are going too fast."

2. The Chinese Communists have adequate experience in developing agricultural cooperatives. The decisions made by the

Central Executive Committee concerning the agricultural cooperative project in the spring of this year are insufficient because the total number stipulated was only half of what he intends to have.

3. The agricultural cooperatives must be established through the voluntary demand of the peasants.

4. "Fight not the war without proper preparation, or without a definite hope of winning it." "Establishing a cooperative, or readjusting it, should be closely connected with the work of building up the Party, or enlarging the Youth Corps, as well as readjusting them in rural districts."

5. He pretends to be competent in talking about techniques of field cultivation, managing the fields, and distribution of harvest.

6. "The living condition of many Chinese is still poor and hard after the agrarian reform; due to over-population, inadequacy of arable land and frequent natural calamities."

7. "Some comrades do not approve of the policy adopted by the Central party leaders that agricultural cooperative measures should fit in well with the steps of the socialist industrialization project."

8. "Some comrades have referred to the history of the Communist Party of Soviet Russia to attack me as too rash and radical. Do not utilize the Soviet experience to shield your snail-crawling notions."

9. "Certain comrades are of the opinion that the present condition of agricultural cooperatives is very dangerous. They urge us to proceed no farther, else we face the danger of breaking up the alliance of peasants and workers."

10. He predicts that by the spring of 1958 there will be approximately 250,000,000 peasants members of agricultural cooperatives of semi-socialist character, and that by 1960 half of the entire rural population will trans- from the semi-socialist state into a real socialist state. Then it will require four or five five-year plans to accomplish socialist reforms and the improvement of farming techniques.

From the above it can be seen that, for the time being, Mao Tse-tung has won a victory over his colleagues. One thing is certain—the farming populace on the mainland of China will encounter still greater hardships and sufferings with the development of agricultural cooperatives so stubbornly advocated by the Chinese Red dictator. Soviet Russia massacred hundreds of thousands of the so-called "rich peasants" in pushing the agricultural collectivization project, and similar tragedies will be enacted in Red China.

Careful analysis of the whole article, shows Mao Tse-tung railing at his associates with abusive language, given to blind optimism and preparing for struggles among the Red leaders. Though a rude and rough man, Mao Tse-tung often pretends to be mild and gentle in writing, thereby to show that he belongs to the highly cultured class of the educated Chinese people. But this time, in his sudden fit of anger, he seems to have forgotten everything. He clearly reveals his innate traits and habits in reviling his colleagues and cursing all the cadres engaged in agricultural cooperative work in rural districts. Why has he done that? Perhaps Mao Tse-tung has now become the target of all complaints of Communist leaders as well as Red cadres, and their grumbling is more or less for the good of the farming populace in general and the Chinese Communist Party in particular.

In the past, most of these Red leaders and cadres supported Mao Tse-tung in his agrarian reform plan, zealously participated in the revolution of the Chinese Communists and endeavored to carry out all reforms with frantic fervor. Now, however, they find that the Chinese people are still suffering terribly and the living conditions of the entire populace have turned from bad to worse. They begin to show scepticism for the theory of Communism; bewildered, they gradually perceive that, after all, Mao Tse-tung is not always right and true. Many Communists oppose Mao Tse-tung because of his agricultural cooperative project, but they have not yet touched off the explosion. In short, the Chinese Communists are in a dilemma. It is difficult to foretell now what will transpire next year or in the near future.

Hongkong Standard
October 31, 1955.

Reporting Communist Policy

1. Shanghai Population

By Frank Robertson

THE forced, helter-skelter evacuation of one-seventh of Shanghai's population to country areas—involving the movement of 1,000,000 persons—is proceeding apace, according to the latest newspapers reaching here from Red China's largest city. In its present phase, at least, this mass evacuation is not part of the Chinese Communists' long range plan to move coastal industries far into the interior; published letters from "grateful" evacuees indicate that none has been resettled more than 250 miles from Shanghai.

In a long special article, the Shanghai Daily News recently discussed the ostensible reasons for this rapid, forcible reduction of Shanghai's 7,000,000 population. With only 2,570,000 residents of the city fully employed, the article stated, a tremendous drain had been imposed upon the Government for relief. Enough already had been spent on unemployment relief to build a modern textile factory with a monthly production capacity of 4,000 skeins of yarn and 40,000 rolls of cloth, the writer said. More important, labor was needed urgently in the country to increase the production of grain, the nation's principal source of investment capital. Dismissing the argument that industrialization would create many new jobs, the writer pointed out that, on the contrary, once-proud Shanghai had no great role to play in the first or any other five-year plan. Shanghai residents always have regarded themselves as being considerably ahead of their countrymen in the matter of technical know-how and business acumen—not to mention sophistication. Now they are pointedly told that Shanghai is a city "where no old industry should be expanded or new industry built"—all the more reason why those not fully employed should go back to the farms.

Listing the order in which residents were being evacuated, the Shanghai Liberation Daily reported that the first to go were those able to work who had either land or family in the country, together with peasants who had recently migrated to the city. Those with some claim on land in rural areas, but who had sound reasons for remaining in Shanghai for the present, would follow. Persons whose villages were in famine areas would be evacuated later. Although Shanghai newspapers lay heavy stress on the fact that the evacuation has been made necessary by the recent "blind flow" of peasants into the city, clearly many residents of some standing are being told to pack, too. The Daily News said as much when it reported that many of those now leaving had come to the city to escape "unreasonable treatment at the hands of despotic landlords." In Communist China, landlords (despotic) have been out of stock for some time now.

Great Exodus

Meanwhile, the great exodus continues; in one three-day period, the Daily News reported, 41,800 persons departed for the country. The whole city, the same newspaper said, was "enthusiastically responding" to the Government's call to reduce the population by 1,000,000 which, it should be noted, is the target only for "the present." Those leaving can hardly be very welcome in the villages, in spite of family ties, for it is known that food is in much shorter supply in rural areas

than in the cities. And this is particularly true of the region around Shanghai.

For those evacuees who have no country relatives or land, the Daily News writer quoted above provides a quaint solution: "As regards those who came to Shanghai . . . who have definite jobs and steady incomes, it is still beneficial for them to return and live in the villages, because the cost of living in Shanghai invariably is higher than in the country. Even if they do not take part in agricultural production, they could still live better in the villages on money remitted by their relatives in Shanghai . . ."

Hongkong Standard
September 12, 1955

2. *L'éducation de l'enfant en Union Soviétique*

IL y aurait bien à dire sur cet important chapître. Qu'il nous suffise de noter que le gouvernement soviétique reconnait comme indispensable la collaboration active de la famille avec l'école et les mouvements de jeunesse pour une éducation communiste efficace. Il reconnait que ni l'un ni l'autre de ces organismes ne remplaceront jamais la famille. Ainsi, par exemple, lisons-nous dans le numéro de janvier de la revue *Semia i Chkola* (La Famille et l'Ecole): L'éducation des enfants commence en famille. La famille c'est le premier noyau de notre société, dans lequel se cultivent les premiers germes de la conception du monde communiste et de la morale de l'homme soviétique . . . Là, où dans la famille sont encore vivantes et fortes les survivances nocives de l'ancien régime . . . il ne peut être question d'une éducation correcte des enfants . . . la rééducation de tels enfants il faut la commencer par les parents eux-mêmes. Et cela, c'est l'affaire de toute la collectivité, mais avant tout de l'école, des maîtres. (p. 17).

Or il semble que de telles familles "à rééduquer" ne sont pas rares. L'Etat se préoccupe de la question, d'autant plus qu'il ne s'agit plus des parents des vieilles générations d'avant la Révolution, mais au contraire de jeunes parents éduqués ou même nés sous régime soviétique, mais qui cependant, sans s'occuper ouvertement à l'éducation communiste de leurs enfants, ne font rien pour aider celle-ci. C'est pourquoi la revue *Sovietskaia Pedagogika* nous apprend que pour pallier cette difficulté, le gouvernement a pris une initiative originale et digne de retenir notre attention. Il s'agit de l'ouverture à titre d'essai, d'une "Université pour parents". Celle-ci de fait a ouvert ses portes il y a quatre ans, mais c'est la première fois que la presse soviétique fait en détail le plan de ces premières années.

"Les cours y ont lieu deux fois par mois, le dimanche. La durée de l'ensignement universitaire est de deux ans. Pendant cette durée, les parents suivent un cours élémentaire sur les fondements de l'éducation communiste des enfants en famille et à l'école, ainsi que sur les questions de psychologie pédagogique . . . A chaque cours en moyenne assistent de 150 à 200 personnes . . ." (*Sovietskaia Pedagogika* no 1, p. 125). On y lit ensuite les programmes de deux ans, où parmi beaucoup de matières concernant l'éducation du sens marxiste, on y trouve notamment ce cours: "l'éducation antireligieuse des enfants en famille" (p. 127).

Mais la famille peut avoir une influence néfaste, non seulement sur le plan idéologique, mais surtout sur le plan de l'éducation morale. Beaucoup d'articles traitent de cette question: "Quelques questions sur l'éducation morale de l'âge préscolaire" (*Dochkolnoie Vospitanie,* no 3, Mars, p. 8—17),—Sur les méthodes éducatives de la discipline chez les enfants" (*Dochkolnoie Vospitanie,* no 2, Février, p. 4—12),—"Sur l'éducation communiste des enfants d'âge préscolaire" (id. no 2, p. 31 sq.) . . . Une grande insistance est portée en particulier sur l'éducation chez l'enfant du sens et du goût pour le travail. Encore faut-il savoir développer chez l'enfant, cet amour du travail, d'une façon intelligente, en insistant sur la beauté, le bien et la joie du travail et ne pas faire comme cette brave maman, dont nous lisons la piquante histoire suivante: "A un enfant, qui ne nourrissait pas envers le travail un amour manifeste, sa mère demanda un jour: "Qu'est-ce que tu comptes faire, comment vivras-tu, quand tu seras grand?" Et le jeune philosophe de répondre: "Je

compte vivre dans l'ère du Communisme, et alors il ne sera plus nécessaire de travailler . . ." (cité par Barto, *Literatournaia Gazetta,* 4 janvier 1955, p. 2).

Enfin un dernier problème à l'ordre du jour dans la famille soviétique, c'est l'énernelle question des conséquences désastreuses pour les enfants des ménages divisés, divorcés, remariés, etc . . . On sait qu'après avoir instauré l'union libre, durant les toutes premières années du régime l'Etat à dû faire marche arrière et le 27 mai 1929 décréter: "Le mariage prend fin à la mort d'un des époux" (Art. 17) mais ajouter ensuite une second article (18) "Durant la vie des époux, le mariage peut prendre fin, mais seulement par le divorce, en jugement, sur la demande d'un ou des deux époux" (*Code de Lois sur le mariage, la famille et l'adoption en U.R.S.S.,* Moscou 1954). En fait, il n'est pas si facile d'obtenir actuellement le divorce, étant donné la campagne sévère que mène l'Etat en faveur de la famille, et en second lieu de très fortes indemnités que le demandeur doit verser pour obtenir gain de cause. Il n'en demeure pas moins que le problème des enfantc "sans père" demeure aigu. La revue *Semia i Chkola,* de janvier consacre aussi un article à ce sujet, intitulé "Sans père . . ." où après avoir cité des cas tragiques d'enfants littéralement disloqués entre leur père et leur mère, l'auteur demande qu'on s'occupe de la question (pp. 18-19).

Notons enfin que la presse soviétique ne souffle pas un mot de la question si à l'ordre du jour en Occident, à savoir le problème de la limitation des naissances et du Birth-Control. C'est que le régime a en effet résolu, à sa manière, le problème, puisqu'il prend automatiquement l'enfant à sa charge, quelles que soient les conditions économiques de la famille. Il est cependant intéressant de remarquer que, alors que le code sur le mariage ignore absolument l'hypothèse de l'avortement, un décret du 27 juillet 1936 est venu interdire d'une façon draconnienne toute tentative d'avortement, punissant de 1 à 3 ans de prison les agents actifs et d'un minimum de 300 roubles d'amende les agents passifs de l'avortement (Décret des Commissaires du Peuple de l'U.R.S.S. du 27 juillet 1936—dans *Code de lois sur le mariage, la famille et l'adoption,* Moscou 1954)

Telles sont les grandes lignes qui se dégagent à la lecture de la presse soviétique pédagogique et enfantine au cours de ce premier trimestre 1955. L'accent s'y trouve mis nettement sur la nécessité, d'une part, d'une plus grande coordination de tous les éducateurs, et deuxièmement, d'une intensification du travail idéologique de base, tant chez les éducateurs que chez les enfants. Les méthodes éducatives, les réalisations techniques sont très satisfaisantes et souvent très remarquables. On peut dire qu'en U.R.S.S., actuellement plus que jamais l'enfant y est roi. Un seul point qui semble préoccuper les dirigeants du Régime, c'est donc moins le travail éducatif lui-même que son contenu, l'orientation de sa doctrine. Or si tous les éducateurs sont d'accord pour travailler de toutes leurs énergies pour le bien de l'enfant, pour son éducation, son développement, son apprentissage au métier d'homme, il ne semble pas, au dire de la presse soviétique, que tous soient d'accord pour faire de lui avant tout un bon communiste. Là se situe le vrai problème.

P. D.

L'enfance dans le Monde
15 *Avril* 1955.

3. Tactics Against Religion

IN the course of his lecture on "Religion in the Countries of People's Democracy", given on August 29 at the Summer School held in Strasbourg (between August 1 and October 7) by the Paris-based Free Europe University in Exile, Professor R.P. Bochenski, of the Swiss University of Fribourg, pointed out that the overwhelming majority of the inhabitants of the Soviet satellites were Christians, of whom the Catholics alone constituted no less than a seventh or an eighth of the total number of Catholics in the world.

Figures did not give the whole story, Professor Bochenski went on; in most of the countries under Communist domination the percentage of practising believers of all faiths

was much higher than in Western countries, and as such represented a real force. Moreover, with the possible exception of Poland, religious faith in the satellites was more deeply rooted in the working people than among the bourgeoisie and the intelligentsia. In hitherto mainly agricultural economies, the clergy were of the people and exerted correspondingly greater influence than the clergy in other countries. This influence had been strengthened by the fact that in many of the satellites the clergy had been the mouthpiece of nationalist feeling, which had thus become closely bound up with religion in the minds of the oppressed peoples.

Professor Bochenski emphasised that Communism tolerated no other ideology and considered religion to be an ensemble of fantastic reflections formed in the mind of man in his struggle against nature and the exploiting classes. Historic materialism taught that religion was a mere superstructure on a system of exploitation, and that it would be absurd to attack religion before the economic basis of exploitation was itself destroyed. Where the capitalist basis still existed, a united front of believers and Communists must be formed with the sole aim of destroying it.

Soviet religious policy could be divided into two periods, Professor Bochenski went on. During the first (up to the end of 1938) the Soviet Communist Party tried to exterminate religion by massacring the clergy, destroying churches and exerting police pressure on believers. It was estimated that at least 150 bishops died in concentration camps in the course of this campaign, and that of the 600 churches existing in Moscow before the revolution, only 18 were open in 1942. In 1929 alone, 1,450 churches in Russia were closed, and 248,000 ministers of religion were deprived of electoral and other rights.

Tactics changed after 1938. While the ultimate aim was, and still is the abolition of all religion, the Communists hope to achieve this by educating a new generation in the spirit of atheism, the long-term objective. The short-term method is to channel such religious feeling as they have not been able to exterminate into religious organizations entirely subservient to Party and State.

In giving a brief survey of this process of subjugation, Professor Buchenski chose Hungary as a classic example. In 1945, of the total 10 million inhabitants of Hungary, 70 per cent were Catholics, 25 per cent were Protestants, 4 per cent were Jews and ½ per cent were Orthodox. After a relatively short period of peaceful co-existence, the first measure taken against the Churches by the Communist régime was the suppression of religious organisations, carried out between 1946 and 1948. In 1948, the Government demanded the negotiation of Church-State agreements, and it was not until many Church dignitaries had been arrested that the agreements were signed. Religious schools were taken over by the State. The Catholics retained only eight out of 2,973, the Calvinists five out of 1,112, and the Lutherans two out of 404. On September 9, 1949, compulsory religious instruction was suppressed in all schools, and the religious press was also suppressed. In the course of four nights in June and July, 1950, about 2,400 monks and 7,250 nuns were deported from their institutions.

During 1951, further arrests of Church dignitaries took place. Seminaries were closed and a decree was promulgated making all ecclesiastical nominations dependent on the government and imposing an oath of fidelity to the régime on all priests. "Peace Priests" were appointed to high office. Thus, said Professor Bochenski, the internal administration of the Church has passed into the hands of State officials, and the Church has been deprived of the freedom of action. The press of "peace priests" propagates Communist ideas in Christian terminology. This process was applied, with slight variations, to all the other satellites.

Summing up the results of Communist policy towards religion, Professor Bochenski declared that outwardly there was little to see. Visitors to the satellites reported that the churches left open were always full, and that there were often young people among the congregation. But the policy had scored a partial success: the Church's re-conquest of the intelligentsia had been halted; Communist propaganda, in the absence of any other propaganda, had affected a number of young people—a number estimated in Poland, for

example, at about 30 per cent. In many cases, however, these young people had been lost to traditional faith and morality without being converted to Communism, and found themselves in a spiritual vacuum which posed a serious problem for the Communist régimes themselves. Moreover, many of the faithful did not go to church owing to the influence of "patriotic" and "peace" priests; Christians did not want to hear Communism preached in church.

In conclusion, Professor Bochenski stressed the vital importance of the religious situation in the satellites. Religion, together with the peasant family, constituted the only serious opposition to Communism and the last refuge of national civilisations, which had been encroached upon and systematically destroyed by russification and sovietisation.

DIGEST
October 1, 1955

4. Macau

THERE can be no doubt whatever that Macau is Chinese territory. Portuguese piratical merchant vessels began to come to Canton more than 400 years ago. In about 1500, these piratical merchants began to use Macau as a foothold on the China mainland. Macau was then known under the name of "Ho Keang Ou." It was an important port even at that time, with a large population but without any fortification. The Portuguese regarded the place as their colony. In 1535, the Portuguese colonialists succeeded in leasing Macau from the then Imperial Court by first bribing Huang Ch'ing, an influential government official. Macau was the first "leased territory" in China in Chinese history. In 1887, Portugal forced the Manchu Imperial Court to sign a "Sino-Portuguese Treaty," by which the Portuguese occupied Macau as a colony. That was only 69 years ago. The Chinese people have not forgotten that.

Ever since the victory of the Chinese people in the war of liberation, the Portuguese authorities in Macau have been adopting an unfriendly attitude and have more than once acted provocatively. In March 1952, a Chinese film, "United for Tomorrow", was shown in Macau. The showing was interrupted and stopped by armed police, who beat up and arrested some of the audience. On May 1 of the same year, while the International Labor Day was being celebrated, the Portuguese police suddenly seized and beat up pickets formed by workers. The Portuguese police also deliberately beat up workers' representatives who went to see the chief of police. The Chin Shan incident in July of the same year spot-lighted the hostile attitude of the Portuguese. Portuguese soldiers crossed the Chin Shan border, defied a challenge from our border guards, and opened fire on our guards. Then for several days following, the Portuguese shelled us with artillery. They also attacked the ferry "New Star," causing two deaths and wounding 9 others.

Macau under the occupation of the Portuguese colonialists is a world of utter disorder and intrigue. In recent years, the Portuguese authorities in Macau have been enforcing an embargo against China. That greatly aggravates the unemployment situation and has inflicted huge losses on business. Explosions, murders, and kidnappings are the order of the day. To cite a few of such cases, there was the armed clash between members of Chiang Kai-shek's gang and local bandits in 1950; the explosions in Wing Lok Theater in 1952; the armed clash between members of Chiang Kai-shek's gang in 1953; the kidnapping of Fu Lo-yung's son by bandits in 1953; the shooting at Ch'ui Tak-k'ei, Vice Chairman of the Macau Chinese General Chamber of Commerce, in June this year; and the series of explosions in August. Some of these cases were directly connected with the activities of members of Chiang Kai-shek's gang in Macau. In addition, the Portuguese authorities protect remnants of the Chiang Kai-shek gang in Macau and connive at their subversive activities against China.

Will Macau forever remain so? The answer is No. Macau has not yet been returned to China, but that does not mean that the Chinese people will tolerate the indefinite continuance of foreign occupation of Macau.

Wen Wei Pao, October 27, 1955
(Hongkong, Communist)

Newsbriefs

1. KMT Sink Red Gunboats

TAIPEI, Nov. 3—(AP)—An air-sea battle and artillery duels, roared along the offshore island front Wednesday in a sudden flareup of China's dormant vest pocket war. The Nationalists claimed their Thunderjets sank nine Red gunboats and other craft despite a storm of anti-aircraft fire from the ships and Red guns on the mainland. Communist ships had been reported massing in Santuao Inlet, 25 miles north of the Matsu group where the Nationalist garrison this week was put on the alert for a possible Red invasion.

The communique said six gunboats and other unidentified armed craft and three large wooden ships were destroyed. Pilots reported great clouds of smoke rose from the scene. The anti-aircraft fire had no effect on the attacking Thunderjets. MIG jets were sent down from the big Red base at Luchiao, about 180 miles north of Matsu, but they arrived too late.

Late Wednesday afternoon, Red artillery from the mainland and an adjacent island opened up on strongly fortified Quemoy Island, 120 miles across the strait from Formosa. Within a period of less than two and one-half hours, the Reds poured 421 shells on Quemoy. No damage or casualties resulted and answering fire silenced the Red batteries. It was the heaviest shelling of Quemoy since Oct. 2, when 538 rounds hit the Island. Only the day before, the Nationalists had staged their largest land, sea and air manoeuvres to test the defences of Quemoy. Although the operation was in sight of mainland guns and artillery on small Red islands, there was no report that the Communists tried to interfere.

2. Tug Boats On Hwai River

Two tug boats, each equipped with 124 h.p. diesel engines, are now plying the Hwai River between Hwaiping in Honan and Pengpu in Anhwei, said a New China News Agency (Communist) report from Chengchow in the Ta Kung Pao. The two tugs, built by the Pengpu Dockyards, were launched on Sept. 22. They provide power for junks laden with cargo and passengers travelling between the two points on the river. On October 2, they left Hwaiping with a train of 40 junks carrying 1,280 tons of foodstuffs for Pengpu. (Pengpu is a station on the Tientsin-Pukow railway).

Hongkong Standard
October 20, 1955

3. Official Ceylon Languages

Colombo, Oct. 19—(AP)—In a House of Representatives heavily guarded by armed police against extreme Singhalese racialists, the Premier, Sir John Kotelawala, announced today that both Singhalese and Tamil will be the official languages of Ceylon. One effect of the Government's language policy will be that in two years time English will be completely eliminated from official business in Ceylon. By 1957 public servants, whether Singhalese or Tamil, will have to read, write and speak both languages. At present they must know English and one of the two indigenous languages.

4. New Method of Printing

A new method of printing Oriental scripts by a photographic technique is likely to have far-reaching consequences in the development of literary campaigns now being carried out in many Asian countries. Several companies in the United States and in Japan are adapting this technique to the type-setting of various Asian alphabets.

For example, a machine for photo-composing the Devanagari script, or written form

of Hindi, has been much discussed in India. The Devanagari script, which is derived from the classical Sanskrit, contains an almost limitless number of characters though, in actual practice, the number has been limited to 700-1,000. Photo-composition has made it possible to reduce the number of basic Devanagari characters to about 175, including numerals and punctuation. The machine, which is operated like a typewriter, works by means of light flashed through a photographic negative of the character onto the sensitised film behind.

Another photo-composing machine is now being designed for Chinese writing. It will have a basic keyboard of only 26 keys and will be capable of selecting any desired ideograph. It is estimated that, in this manner, Chinese may be composed about a hundred times faster than is possible by hand composition.—(UNESCO)

5. Hainan Self-Rule

The Chinese Communists have carried their program of allowing racial minorities to have self-rule to the tribespeople on Hainan Island, said a New China News Agency (Communist) report from Hoihow, Hainan Island. According to the report, representatives of the Li and Miao tribespeople on Hainan Island, at a meeting which lasted from Oct. 12 to 17, in their self-governing area, have decided that their district should henceforth be known as the Hainan Island Li and Miao Self-Rule County. Thirty-one representatives were elected to various posts in the self-rule administration. They even elected a President for the People's Court in their county. This is all in accordance with provisions in the Constitution of the Chinese People's Republic, said the report.

(*Hongkong Standard, Oct.* 10, 1955)

6. China's Forests

Paris, Oct. 25—(AFP)—Peking Radio reported today that trees had been planted on 1,060,000 hectares this year in various parts of China, and estimated that this year's target of 1,200,000 hectares could be exceeded. Under the five-year plan, 6,000,000 hectares, almost twice the area of Belgium, are to be planted with trees.

7. 17th-Century Well Found In Tainan

Taipei, Oct. 24.—(AFP)—An ancient well, reputedly dug by African slaves of Dutch settlers in Tainan early in the 17th century, has been unearthed in that South Taiwan city. Found in the well were an earthen wine jug and four cups. Documents preserved since the Dutch were driven out of Taiwan in 1661 showed that at one time a number of negroes were living in a Tainan district named "Black Devil District" and the well was called "Black Devil Well."

8. Escape of Fishing Boats

The Chinese Communist authorities in coastal Kwangtung are said to be alarmed by the large number of fishing boats that have fled to non-Communist waters in recent weeks, said a report in the Wah Kiu Yat Po. Up to date, as many as 500 to 600 of such boats have moved away from their customary "home ports" on the Kwangtung coast.

Through the Chungshan Fishermen's Association, the Chinese Communists recently sent out notices to the fishermen in the district to send word to others who have fled asking them to return and promising them that no disciplinary action would be taken against them if they do return. They were also promised more food rations. Upon their return each would receive six instead of three ounces of rice a day.

Hongkong Standard
November 10, 1955

9. Attack Catholic Priest

Calcutta, Nov. 7. — (UP) — Catholic Bishops of India, meeting yesterday at Lucknow, Uttar Pradesh, lodged a formal protest with the Indian Government against an attack on an Indian Catholic priest and his congregation. The attack, the Bishops said, was carried out during the celebration of Mass at a church in the Pakribarawan district of Gaya Behar State.

10. New Purge Expected

A new purge in the Chinese Communist Party, particularly among rural party members and those concerned with agricultural policy, is foreshadowed by the Peking People's Daily. The official Communist Party

newspaper in an editorial on the question of "implementing in the Party," an agricultural policy--that is, speedily forcing Communist China's 500 million peasants into agricultural cooperatives and ultimately into collective farms—said:

"Circumstances show that the agricultural cooperative movement, the class struggle in the rural areas, must be reflected in the Party. Consequently, the Party and the readjusting of cooperatives must be closely coordinated to the purpose of streamlining the Party. In the rural areas it is to correct capitalistic ideas and actions among Party members and constantly increase their . . . consciousness and the fighting power of the Party branches. A number of Party members because of their class consciousness and because they are unable to rid themselves of capitalistic ideas, are gradually taking the wrong path in some Party branches, because the leading power is taken over by Party members who are reactionary in thinking or by landlords, rich peasants, and counter-revolutionaries. The growth of the agricultural cooperative movement is being seriously impeded.

"After the Party has been streamlined, the rural party organization must be constantly purged, consolidated and strengthened. Party members who are decadent in character and who persist in harboring capitalistic ideas must be expelled from the Party without leniency. Those who have committed crimes must be punished according to the degree of their crimes."

The existence of dissension among upper bracket Party members over the speed of the "socialist transformation" of Red China's agriculture from the system of private land ownership to state ownership (collective farms) via "semi-socialist" cooperatives, was first indicated in Mao Tse-tung's recent directive:

"Some comrades warn us that our cooperative farming movement is endangering the alliance between peasants and workers. On the contrary, we believe that unless we speed up this movement (the Communist dictatorship) will be endangered."

The People's Daily editorial indicated that the impending purge will include not only those top level Communists who have disagreed with Mao, but will extend down to Party members at the grass roots level:

"In the course of streamlining the Party and readjusting the cooperative, we must also pay attention to reorganizing the lower-level government organization, youth leagues, women's federations, and other organizations so that they can play their roles in the agricultural cooperative movement."

Hongkong Standard
November 8, 1955.

11. Macao's Status

Pro-Communist elements in Macao hinted that there would be no change in Macao's status within the next three to five years, according to a Sing Tao Jih Pao report from the Portuguese colony. The report added that the "plenipotentiary" Macao had sent to Peking two months ago is still there. He is believed to be in constant contact with Chinese business leaders in Macao. Meanwhile, all publications containing anti-Communist references are strictly banned in Macao. This also applies to Hongkong papers. The story on the fourth page of the Sing Tao Jih Pao's edition on November 7 about Malayan Communist activities was printed over and completely black-washed before the paper was permitted on the street for sale, the report added.

12. Food Coupons In Red China

Food coupons to entitle their holders to buy foodstuffs on the Chinese mainland will be put into use as from November 1, said a New China News Agency (Communist) report in yesterday's morning Ta Kung Pao. The National Affairs Council has already instructed the Ministry of Food to notify all local authorities accordingly. After November 1, all town dwellers wishing to buy food supplies such as noodles, rice flour, rice cakes in their own areas, or in other areas while out travelling, must produce food coupons before they will be sold any food.

The coupons will be of two kinds, local and national. The Ministry of Food has already distributed such coupons to the food shops. They are expected to be issued to residents around October 20. The Ministry of Food has also been instructed to arrange,

through the various levels of local administrative organs, the transfer of food coupons from district to district in the case of people moving from place to place. This is also to take effect as from November 1.

Hongkong Standard
October 15, 1955.

13. Red Aristocracy

The evils of the new Communist aristocracy were attacked in a special article in a recent issue of the official Nan Fan Jih Pao, Canton. Written by Mr. Ling Li-ming, assistant secretary of the Kwangtung Provincial Committee, the article attacked the new aristocracy for its personal ambition, love of good living and unwillingness to take part in Communist political work at the peasants' level. "Some party members selfishly believe that the revolution is for their own benefit and consequently give themselves up to pleasure. They want well-built houses and new furniture, give extravagant welcome and farewell parties, use official money for private expenses, and even spend State construction funds under the heading of welfare expenditure. The Public Works Bureau of Canton illegally appropriated workers' welfare funds to erect a luxurious office building and official residence for its Director.

"Quite a number among our ranks have become decadent and cowardly . . . insensible to the acute and complicated class struggle, lacking the eagerness to uncover the activities of the enemy. These cadres have the habit of deserting the masses and doing their jobs in a slovenly manner, but in respect to their own living conditions they adopt the style of the bourgeoisie and care very much about personal gains and worldly pleasures."

The article charged that when these cadres are given new assignments they invariably consider whether the job "has any future", how high is the rank and how much the pay, without caring about the urgent need of the people and the Party. Mr. Ling said that the cadres "loathe frugal living, shun hard work and always try to escape first when there is danger." He said the highbrow attitude of the Communist elite class came about chiefly because they were praised or set up as heroes. "As a result, they became accustomed to flattery and eulogy and cannot tolerate criticism or supervision. The leading cadres are so clannish that plant directors, vice-directors and secretary of the Party branch refuse to work in the same office. The director of the factory refuses to accept any suggestions, criticism or supervision from the Party, while the secretaries of the Party branch and the Party committee always consider their positions and power as being equal to that of the director . . . We must proceed with severe criticism, take disciplinary action and even expel them from the Party."

Hongkong Standard
November 5, 1955.

14. Reds Export Rice

Hongkong, Oct. 24—(NANA). Communist China is exporting about 8,000 tons of rice a month to Hongkong to obtain foreign exchange despite severe shortages of the staple food at home. A wholesale rice dealer here pointed out that Communist China can undersell rice imported from Thailand and Burma and might manipulate prices to the detriment of consumers, as was done with pork and eggs. "Communist suppliers here force all egg and pork retailers to toe the Communist line. These retailers are as much under Communist control as merchants in Red China. If the Communists were to control the rice market here, the Chinese in Hongkong would be at their mercy.

"Exporters in Canton suspend shipments when prices begin to rise. After prices reach ceiling level they release a small amount, to gain big profits, and only limited quantities are permitted to reach the market to maintain the high prices. When livestock is coming from Thailand and Taiwan Communist manipulators allow heavy shipments to Hongkong to break the price, forcing the Thailand and Taiwan products to be sold at a loss."

Consumers here fear that Red China would resort to the same practice with regard to rice, which is far more essential than eggs, pork or beef. The rice supply is so important that the Hongkong Government has designated 29 importing firms to bring it in, mostly from Bangkok. Hongkong consumes about 18,000 tons of rice a month. This amount can easily be supplied by Red China as the Communist authorities have collected all rice from farmers in South China and will

collect more from the provinces along the Yangtze River by early October. The rice is collected as taxes, or purchased at low prices from the farmers, who have very little left for themselves.

However, the harvest in South China is very poor this autumn. In Pao An County, just north of Hongkong, each mou of paddy field produced only 50 catties of grain as against 200 catties before the advent of the Communists. The unsatisfactory production was due to drought, storms, floods and locusts, and lack of enthusiasm on the part of the overtaxed farmers. The Peking regime has repeated its appeal to the people to economize on food and to avoid waste, as rice is needed for export. Rice is rationed in the cities, each person getting no more than 16 pounds a month. This is hardly enough for a person doing manual work. Country people are forced to subsist chiefly on taro, corn and potatoes. There has been widespread malnutrition and even starvation in the rural districts of Kwangtung Province. Local Chinese newspapers stated that conditions in Hunan Province, north of Kwangtung are no better despite the area being one of the principal rice-growing centers of China.

Hongkong Standard
October 25, 1955.

15. Shanghai Pedicab Boy

Some 59,000 rickshawmen and pedicab-drivers and their families have been sent out of Shanghai as a result of the current Chinese Communist campaign to reduce the population of the metropolis. A report appearing in the official Chinese Communist Sin Wen Jih Pao published in Shanghai said:

"Under the policy of strengthening and tightening the economy of Shanghai, this city's rickshaws and pedicabs, of which there were twice as many as were needed, have been reduced by a quarter during the past several months." The report, appearing in the Sept. 22 issue, said that "180 or so" of the Shanghai rickshawmen and pedicab drivers have been sent to far-off Sinkiang.

But despite the fact that they were uprooted to a place several thousand miles from Shanghai, the rickshawmen and the pedicab drivers were lyrical in their praise of Communism and its policies, according to the official Chinese Communist newspaper. One pedicab driver who found himself in Sinkiang, was quoted by the Sin Wen Jih Pao as having written home:

"Just think of it, I can drive a truck to convey my country's resources from one industrial base to another, and to enable my country's transport lines to flow freely like the blood vessels in a human body. How glorious and meaningful this task is. Here surrounded by green mountains and with neat streets in the city (Urumchi), we have everything we require—theaters, department stores, parks, newly built modern electric plant, a steel plant . . . I'm joyous because I'm able to work here . . . "

The Sin Wen Jih Pao continued: "After the Government sent out the call to reduce the population of Shanghai, many pedicab drivers from northern Kiangsu responded passionately. Most of them had come to Shanghai in order to escape the despotic oppression of the landlords and local bullies active under the former reactionary regime. They now returned their pedicabs and went back to their native villages together with their families, to participate in agricultural reconstruction. One-fourth of Shanghai's rickshaw pullers and pedicab drivers have already changed their profession. One-fifth of the rickshaws and pedicabs have been purchased by the Government. This did not affect in the least the transport facilities . . . it has definitely benefited state construction."

Hongkong Standard
October 24, 1955.

16. Chinese Characters

Paris, Oct. 24—(AFP)—A draft plan for the simplification of Chinese characters was adopted at the closing session of the National Written Language Reform Conference, Peking Radio reported today. The conference agreed to promote the use of the standard spoken language based on the Peking pronunciation. An alphabetic system for written Chinese would be devised at an early date.

A resolution passed at the conference stated that "simplification step by step of the characters and promoting the use of the common spoken language conform to the pressing

needs of the entire people and the requirements of our Socialist construction. By extending the use of the spoken language the way will be cleared especially for the fundamental reform of the written Chinese," the resolution added.

Peking Radio said that the draft plan for simplification of Chinese characters deals with 512 characters and 56 simplified radicals. The plan would be submitted to the State Council for publication. The conference agreed on steps to carry out the two urgent tasks in language reform. The simplified characters will be given wide publicity by the newspapers and cultural and educational institutions. The common spoken language will be used extensively in schools, and promoted through broadcasting stations and cultural centers."

17. Turning to God Stressed by Madame Chiang

New York, Nov. 25—(UP) — Madame Chiang Kai-shek believes that a world chain of prayer groups could become the free world's "main line of attack" against Communism and other evils. The wife of Nationalist China's Generalissimo outlines her plan in her new book, "The Sure Victory." She writes that the idea began five years ago when, with five friends, she established a prayer group on the Nationalist island of Formosa. It has now expanded to more than 100 groups throughout Free China. The Nationalist Chinese Army now has a chaplain service for the first time in its history.

Christians "have become watered-down and weak-kneed in faith and flaccid with lassitude," while, on the other hand, the Communists "hold fanatically to their belief and work with disciplined fervor." As a result, she said, the Communists had conquered almost 800,000,000 persons "with comparatively little of their own blood." There must be immediately a "turning to God of all those who call themselves Christians," she said. "Then will we be sure of victory."

Hongkong Standard
November 27, 1955.

18. Canton Jobless

Sixty per cent of the people in Canton are unemployed and many go hungry, according to a Chinese report, quoting a person who recently went to Canton for the Soviet industrial exhibition there. Despite the Chinese Communists' claim for better living conditions for poorer classes, only members of labor unions are the better-off ones. They have dormitories, nurseries for their children and access to recreational facilities. The traveller was convinced that the Chinese Communists' talk of improving the livelihood of the people means only improvement for a handful of those affiliated with them.

Hongkong Standard
November 24, 1955

19. 'Hell in Singapore' Preferred to Red China's 'Heaven'

Singapore, Nov. 20—(UP)—The Chief Minister David Marshall said he was amazed that so many people who though they claimed "Red China was heaven" have quickly decided after a short stay there "to return to the hell in Singapore." The Chief Minister made this statement when a Chinese woman asked him at his "Meet the People" session if her husband and son could come back to Singapore. Her husband had not taken out a re-entry permit when he left for Red China. Marshall told reporters that those who thought Red China was heaven had adopted the attitude "to hell with Singapore" but after a year in Red China they began to clamour "I want to come back." The Chief Minister told the woman he could not help her because those who had gone out of this country without a re-entry permit forfeited their right to come back.

Hongkong Standard
November 21, 1955

20. Monsignor Quinlan Consecrated

Seoul, Nov. 23—(Reuter) — Monsignor Thomas Quinlan of the Apostolic Delegation in Seoul, who spent about three years in a Communist prison camp during the Korean war, was today consecrated Bishop of Chunchon Vicarate, East-Central Korea, in the Immaculate Conception Cathedral here this morning. The Irish-born Bishop will rule Hangwondo Province which stretches as far as the 38th Parallel on the east coast of South Korea, while continuing as regent of the Apostolic delegation.

Hongkong Standard
November 24, 1955.

Mission Chronicle

Missionary Societies

1. Divine Word Fathers

Visitor-General in Hongkong

Father Heinrich Kroes, S.V.D., Visitor-General for Japan and the Philippines of the Society of the Divine Word passed through Hongkong after visiting the Philippines on his way to Japan.

2. Salesian Fathers

Visit of Procurator General

The *Rev. A. Joseph Louis, S.D.B.,* American Procurator for all Salesian Missions, with headquarters in New Rochelle, N. Y., is visiting all Salesian foundations in the Orient. He arrived in Hongkong on October 13 by PAL from the Philippine Islands where the Salesians from the China Province have now five important foundations staffed by members expelled from China. Before, Father Louis had visited the foundations of Japan where his confreres are doing fine work in the mission of Kyushu, in technical schools and with the press, having to date published and printed some 500 works.

Father Louis will continue his trip to Thailand, Burma, India, and the Middle East. He expects to be back in America towards the end of January, 1956.

The Dioceses

2-7—Prefecture of Chihfeng

Belgian Priest Released

November 11, 1955, marked the end, temporary it is hoped, of a glorious mission effort in China. *Fr. Octave Devrees, CICM,* the last Scheut missionary on the China mainland arrived in Hongkong by train after long imprisonment. The 55 year old Belgian priest, dressed in a new, blue Communist-style suit, appeared to be in the best of health and spirits, in no way bitter against the Reds though stubbornly opposed to the Red domination of China.

Fr. Devrees, stationed in the diocese of Chihfeng, Jehol Province, just north of the Great Wall, has qualified for the title: jail bird. Before his final, long imprisonment he was jailed no less than six times, in various places and for different periods of time. During 1947 the Reds jailed him three times —20 day, 30 day and 50 day terms. In 1948 they put him behind bars twice—15 days and 25 days. During 1949 they eased up, putting him in jail only once, this for 28 days. 1950 and 1951 he managed to stay out of jail, but February 1952 found him back behind the bars, this time to remain till his expulsion November 5, 1955. Fr. Devrees was under guard during the five day train trip from Jehol to the Hongkong border, a trip which took him through Peking, Hankow and Canton.

He told of how the Reds had organized a People's Court in a vain effort to have the people condemn him to death. Try as they would the Reds could not shake the loyalty of the people to the priest. They then said: "The people are for him so all we can do is

throw him into jail!" A ragged opium addict demanded and received the priest's clothing in exchange for his own rags. The people, roused to anger, demanded that the addict be thrown into jail, which was done, to the anger of the Reds. Later, after Fr. Devrees had gone to jail, the people organized a People's Court, tried, condemned and executed the Red who had presided over the trial of the priest. This was later used as one of the pretexts for the long imprisonment of the missionary. Other charges were: (1) possession of weapons; (2) dissuading his parishioners from joining the army; (3) saying the Chinese would lose the war in Korea.

Imprisoned in February 1952, Fr. Devrees finally had a formal trial in January 1953, the verdict: 20 years at hard labor. He was first sent to the brick kilns. Forced to carry the hot, newly baked bricks in his bare bands, he soon landed in hospital. During his two month hospital stay he had excellent treatment. After leaving the hospital he was put in a construction gang, carrying materials, mixing cement, etc. During the winter months he was in the labor gang sent to carry stone from the mountains, a back-breaking task as each laborer had to carry a stone averaging 100 lbs. in weight. Rugged though the life was, it apparently agreed with Fr. Devrees as he is one of the healthiest missionaries to have come out of Red China.

Questioned about living conditions, the priest said that he lived in the prison. Workers were taken out and brought back under guard daily. In the cell with him there were 30 other prisoners, allowing just enough space for each of them to lie down at night; as there was never any heat, the body heat of the closely packed prisoners helped in the bitter winter months. Clothing issued was sufficient. The food was the usual fare of the North China peasant, mostly millet a rather monotonous fare but adequate. There were three meals daily. Twice a month they received meat and steamed bread, the meat in generous quantity. Fr. Devrees said that there were none of the usual lengthy interrogations nor was there any real effort at brain-washing or indoctrination. Laughingly he remarked that the Reds knew it would be useless.

Asked about religious practises, the priest said that he managed to say some prayers daily though the Reds frowned on that and took from him his rosary and other religious articles. They told him: "If you pray we'll manacle you. Why should you want to pray? Christ cannot release you from this prison!" The Reds left in speechless rage when Fr. Devrees countered: "Neither can you free the Reds who have been put in jail in America!" The missionary saw some of his Chinese Catholics in the same prison, but, as far as he knew none of them had been arrested on religious grounds.

The Province of Jehol, divided into the dioceses of Jehol and Chihfeng, has 60,000 Catholics. Today, only two churches in Jehol and none in Chihfeng remain open with the Chinese pastor able to function. Fr. Shih, Vicar-General of Jehol, administering the diocese since Bishop Oste, CICM, was expelled, is in jail. The Apostolic Administrator of Chihfeng diocese, another Fr. Shih, is also imprisoned. Twenty Chinese priests from the two dioceses are behind bars while 35 are living in their parents' homes, working as laborers to support themselves, unable to function as priests. There has been no attempt to establish the puppet 'Progressive Church,' also called 'Independent Church,' in Jehol Province.

2-11—Diocese of Harbin

Returns Home After 7 Years' Imprisonment

Father Paul Chaleil, French missionary arrested by the Communists in Manchuria in 1948, has returned home after seven years of forced labor in Siberian prison camps. He was met at the Orly Airport, Paris, by his mother and representatives of His Eminence Maurice Cardinal Feltin, Archbishop of Paris, and the Ministry of Foreign Affairs.

A native of Paris, Father Chaleil studied for the priesthood in Rome. After joining the Byzantine Rite, he was sent to Harbin, Manchuria, where he served as a High School teacher. There he lived in a small mission community with five other priests, two brothers and two lay teachers. He was arrested by the Russians shortly after the Chinese Reds took control of Harbin. The

other priests and the two laymen were arrested at the same time, Father Chaleil reported, but he never saw them again. He learned that one of the priests and the lay teachers had died in prison, he said, but knew nothing about the fate of the others.

When the police came to arrest them, one of the priests asked why they were being taken to gaol, the French missionary recalled. "Because you are for the Americans, you are all evil men," the Reds answered. Without being given time to put on warm clothing, the missionaries were handcuffed, blindfolded, loaded into a truck and driven to a train which took them to the Soviet Union. Father Chaleil said they were put in a sleeping car with boarded windows and suffered greatly from the cold. Father Chaleil taken to Chita was imprisoned in the gaol there for a year. He was always questioned at night and was often kept awake the whole night by his interrogators. During the day, he had to sit quietly in his cell. He was forbidden to lean against anything or to lie down. He was physically beaten during his trial; the judge threw a lighted match at his beard and then, angry because it had not caught fire, pulled out a part of it. He was accused of all sorts of crimes at his trial but told the judges that he was really being tried for being a priest. "Yes," the court answered, "you are a Vatican agent in the service of the international bourgeoisie."

Following his trial, Father Chaleil was sentenced to 25 years of forced labor. The next seven years were spent in various prison camps in Siberia. He was made to work at different jobs, including mining and wood cutting, often in sub-zero weather. The official food rations supplied less than a quarter of the calories needed by men engaged in strenuous physical work and often the prisoners were given less than the official ration. Most of his fellow prisoners were Poles, Koreans and people from the Baltic countries taken over by Russia, as well as Russians accused of treason. Many of them found out he was a priest and some attended Mass when he was able to celebrate it in secret. He was not allowed to keep either his missal or breviary. Later he wrote some prayers in a small notebook which he carefully concealed, but this was stolen from him by a prisoner who used it for cigarette paper. There were very few Catholics among his fellow prisoners but those few were very devout and took great risks to practise their religion as much as possible. In spite of the many spies and informers they risked their lives by circulating written sermons among themselves.

Last December Father Chaleil was told he was to be sent back to France. He arrived in Moscow on August 25, the feast of St. Louis, and offered Mass in the Church of St. Louis there.

8-3—Diocese of Shanghai

1. Persecution Continues

Nov. 14.—Word has reached Hongkong that four more Chinese Carmelite Sisters have been arrested. The four foreign members of the community, due to the impossible living conditions and deprivation of all religious services, have applied for exit permits to leave Shanghai. It is reported that two of the nuns were granted exit permits which were later taken back by the Reds.

A letter from Shanghai also brings word that Sister Esperanza Macuhy, Salesian, was dragged from bed the night of September 26 last and hustled off to jail. Two other Chinese Salesian Sisters in Shanghai are under house arrest. One of these is seriously ill and the other has had to endure lengthy interrogations while under heavy pressure by an apostate Catholic, from her native town, to abandon her vocation and join him in setting up the 'Progressive Church.' The Sister remains firm in her loyalty to the Church, just as another Chinese Salesian Sister a prisoner in Canton since May 1951. This Sister was told that she would be freed if she consented to indoctrination, but she scorned the offer.

2. Missionary Ousted

Father Armand Proulx, American Jesuit who spent three and a half years n a communist jail in Shanghai, arrived in Hongkong, October 31, after being expelled by the Chinese Reds. Father Proulx was one of four Americans to arrive here on the same day from Red China. He was "tried" for espionage just before his release and then sentenced to four years in prison. However,

his sentence was immediately commuted to deportation.) The priest's ouster from Red China leaves only 11 American Catholic missionaries still there—all of them in jail with the exception of Bishop James E. Walsh, M.M. At one time there were some 500 American Catholic missionaries working in China.

Father Proulx was born August 6, 1893 at Lowell, Mass. He entered the Jesuits in Canada in 1917 and taught for a year at St. Boniface's College in Manitoba after completing his philosophical studies. He was assigned to China in 1924 and taught at St. Ignatius' College, Shanghai, for four years. In 1928 Father Proulx returned to Canada to make his theology studies and was ordained. He returned to China in 1933 and was assigned to the Suchow mission in Kiangsu province. During World War II he was stationed in the Nancheng diocese and served as chaplain to American troops there. He was appointed pastor of Sacred Heart parish, Shanghai, in 1948, and was in charge of two curiae of the Legion of Mary. He has been imprisoned since March 1952.

12-1—Archdiocese of Hankow

Priests Jailed

Nov. 14.—Despite the uncanny efficiency of the Bamboo Curtain occasional word about the Church in China continues to sift into Hongkong. Reliable report indicate that the purge in Shanghai, of last September, has been duplicated in Hankow. Fr. Odoric Liu, administrator of Hankow Archdiocese and Fr. Peter Chang, administrator of Hanyang Diocese, along with some ten Chinese priests went to jail September 15, 1955. The remainder of the Chinese priests are held under house arrest in Hankow Cathedral or the Seminary at Shuichang, some distance out of Hankow.

Several Masses are offered daily at the Hankow Cathedral, which the people are free to attend though they are searched on entering and leaving the church, searching being done by members of the Public Security Bureau. Immaculate Conception Church, in the former French Concession, familiarly known as 'the French Church' no longer has a resident pastor. Fr. James Wu, the last pastor, was routed out of bed one night last July and taken off to prison. One of the charges made against him is that he organized the terrible desecration of the Church which the Reds engineered about a year ago! Mass is now offered daily in Immaculate Conception Church by one of the priests from the Cathedral who is brought by a plainclothes guard. This same guard stands at the Communion rail to see that none is refused Holy Communion, but very few approach the rail now. Fr. James Liu, PIME, acted as pastor for a few weeks after Fr. James Wu's arrest; he too disappeared when he proved steadfast in his refusal to give the Sacraments to members of the "Progressive Church.'

In the Hankow area no one may go to confession nor may the priests preach. The priests are completely isolated from the people, allowed to speak to no one. This means that no solemn Baptisms have taken place during recent months. A sidelight on the Red strategy is that during registration, some time back, the registrant had to designate his religious affiliation. For the parents, the Reds would allow the entry: Catholic, to stand; but for the children they would keep that space blank.

A newspaper campaign, similar to that against Bishop Kung in Shanghai, rages against Fr. Odoric Liu in Hankow. The usual trumped-up charges of being 'reactionary,' 'using cloak of religion for anti-revolutionary activity,' etc., etc., etc., are being trumpeted in the Hankow press. It has been remarked that this present campaign against the Church is the most violent that has been seen. The priests are subject to daily indoctrination but continue as steadfast as ever; the Hankow clergy have been famous for their outspoken defence of the Church and Her rights. The Catholic laity are not being spared. A number of them have been arrested. Many others are subject to relentless pressure in the effort to have them denounce Fr. Odoric Liu. Groups of four or five Reds will visit a Catholic home, in relays, all day and far into the night. After a few days of such treatment the poor Catholic hardly knows what he is saying, he is so exhausted. By such methods the Reds may manage to produce 'accusations' or 'denunciations' from the lips of the Catholics but certainly nothing that is voluntary. Every week there are three public meetings at which

the Reds call on the Catholics to denounce Fr. Liu. Should someone try to evade the point by remarking that he doesn't know of anything to say, the Reds immediately tell him: "We will tell you what to say!"

With the heads of the dioceses in jail, along with at least one third of the priests, the remainder of the priests and the 40 seminarians held under house arrest and undergoing forced indoctrination, the Church in the Hankow area is having its trial by fire. The Chinese clergy and people, tried are not found wanting. They are giving an example of fortitude that rivals anything in the history of the Church!

13-4—Diocese of Yuanling

Two Passionists Released

The valiant rearguard of the foreign missionary body in China today, November 19, 1955, lost two more members as two American Passionists crossed the Lowu bridge into Hongkong. Fr. Justin Garvey, C.P., age 40 from Ridgewood, N.J., in China since 1946, was imprisoned at Yuanling, Hunan, December 1951; Father Marcellus White, C.P., age 47, native of Waltham, Mass., arrived in China in 1935, spending all the intervening years in the mountains of western Hunan, the Diocese of Yuanling. He was arrested during February 1952 at Yungshun, Hunan.

The expulsion of these two American Passionists reduces the total of foreign missionaries still in Red China to 31: Two Bishops, Americans, Bishop Pinger, O.F.M., in jail, and Bishop Walsh, M.M., 'free' in Shanghai; 11 priests in jail (7 of these are American), 3 priests not in jail; 15 Sisters all 'free.' Instead of the former impressive list of Orders or Mission Societies working in China, today there remains only the following; SVD—one German priest; OFM, 4—three of these American (1 Bishop, 2 priests) and one Italian priest; SJ, five priests (four American, one French); Maryknoll, 1 Bishop, 1 priest in jail, both American; Secular Clergy, 2 Korean, 2 Polish Capuchin priests. Eleven Sisters, Franciscan Missionaries of Mary, of various nationalities, none American, continue to staff a school for foreign children in Peking. Word reaching Hongkong has it that the Reds have several times decided to expel this group of Sisters but rescinded the order under pressure from the few foreign embassies in Peking, the diplomats complaining that there would then be no suitable school for their children. Finally, there are the Carmelite Nuns in Shanghai, three French, one Canadian. The Carmelites, forced by impossible living conditions, have requested permits to leave Shanghai.

The two Passionists, Frs. Justin and Marcellus, have had almost four years in Red jails, always in solitary confinement. There were two periods of 14 days and 21 days when Fr. Justin was thrown into a vermin ridden cell with 20 Chinese prisoners, but even then it was the equivalent of solitary as speech was absolutely prohibited. The two priests gave clear evidence of what they had been through, both being quite thin, having each lost more than 50 lbs. Their clothing looked fairly respectable but this was due to the fact that some was bought in Canton the evening before they came into Hongkong. Had they arrived in the tatters they wore in prison the evidence against the Chinese Reds would have been even more damning. Fr. Marcellus was completely overcome by emotion as he stepped through the barrier to the freedom of Hongkong soil. As has always been the case, the Hongkong Police at the border did all in their power to simplify the necessary entry procedure. The Hongkong authorities, and in particular the Border Immigration Office, have been most helpful and kind to a host of Catholic missionaries that have come out of China via the Lowu barricade during the past five years; the memory is cherished today in many distant places, the missionaries remembering that Lowu showed them the first smiles after a long period of Red harassment.

Asked about trial, charges etc., the two Passionists related that after their arrest, Fr. Justin at Yuanling, Hunan, December 21, 1951, Fr. Marcellus at Yungshun, Hunan, February 24, 1952, they were placed in cells of the Yuanling jail. Bishop O'Gara, C.P., and Fr. Paul Ubinger, C.P., were already in that same jail. Before the end of 1952 Frs. William Westhoven, C.P., and Harold Travers, C.P., were also in the Yuanling jail, making a small Passionist community of six,

though there was anything but community life. It was only by chance and stolen peeks through cracks in the wooden walls that they learned of the presence of their fellow Passionists. Never did they have any opportunity to speak to each other.

In the beginning the Communists tried to prove that Frs. Marcellus and Justin were agents of the American Government, that they were actively promoting subversive activities. Secondary charges were that they had writte letters containing military, economic and political information to Bishop O'Gara and to the Passionist Procurator in Hongkong, Fr. Anthony Maloney, C.P. At no time did either of the Fathers admit to espionage or undercover activity. They did admit that they wrote to the Bishop and the Procurator but that these were the usual type of letters anybody would write, commenting on actual conditions in their neighborhood. The reason so much of their mail went to Fr. Anthony was that he might send the letters to America by air as there was no airmail service in China; conversely, letters from their homes and their friends mostly came through Fr. Anthony as it was necessary that the envelopes be addressed in Chinese writing.

Queried as to conditions in prison, Fr. White stated that he was not treated badly at any time, though the food was not always as good or as plentiful as he might wish. Fr. Garvey said the same except that he had two periods in a special detention cell when the food was absolutely awful. The cell, a tiny dark room built of cement blocks, with a small 2 x 5 foot door as the only light and ventilation, was indescribably filthy. Twenty Chinese prisoners, mostly in chains, were already crowded into that cell. Fleas, bedbugs and other vermin swarmed in the place. The prisoners had to sleep on the floor, then during the day sat erect on the floor, being allowed to move or stand up only during the two extremely brief, group visits to an outside latrine. Should a prisoner attempt to lean back against a wall he was immediately railed at or even taken out and given particularly vicious corporal punishment. If the vermin became unbearable, a prisoner could not scratch himself unless he first requested and obtained permission from the armed guard outside the locked door—he obtained permission by calling out, not being permitted to go to the door. Fr. Justin related details about life in that cell that seem nigh unbelievable in this our 20th century.

Taken sick, Fr. Justin was removed from the 'special' cell and given medical treatment. The Japanese doctor ordered that he be moved to hospital. This the prison authorities would not permit. In fact, after three days' treatment, though still far from well, all medical treatment ceased because he, Fr. Justin, remained 'stubborn'. Even outside the 'special' cell he still had to take the repulsive food that had been his lot with the other prisoners in tha cell. He landed back in 'special' for another 21 day period, sickness again bringing his release. Father remarked that if he had gone into that hole a third time he is sure he would not have survived. During the cold of winter, warm clothing that he had been allowed to bring from the Mission when arrested, was denied to him while in 'special.' As a result his feet and legs, almost to the knee, were severely frostbitten, the effects of which are still noticeable.

In July 1953, a few months after Bishop O'Gara, Frs. Paul and William had been expelled, these two, Frs. Justin and Marcellus, were taken to a prison in Changsha, capital of Hunan, on different days. Fr. Harold Travers had been previously expelled so the moving of the two cleared all Passionists out of the Yuanling jail. Their stay in the Changsha jail was a continuation of conditions in Yuanling, though there was no more 'special cell' treatment. Again, they were kept in individual cells, nor were they ever allowed out into the open air. For a time in Yuanling they had been permitted a daily 10 minute walk in the prison yard, always alone except for guards. On arrival in Changsha all religious articles were taken from them. They were told of the Geneva agreement and remarked that conditions improved somewhat after that. A few packages from the Passionist Provincial in Union City, N.J., Fr. Ernest Welch, C.P., were given to them. The added foodstuffs from these packages, and from the Red Cross packages which regularly arrived after June 19, 1955, were a welcome addition to their diet, enabling them

to add a bit of weight, though they were still emaciated on arrival in Hongkong. They were handed a Red Cross package just before crossing the bridge into Hongkong. When they met Mrs. Strathie, representative of British Red Cross, at Lowu, they were voluble in their expressions of gratitude for the wonderful packages.

October 29th, the two priests had separate trials, trials witnessed by only a handful of government officials. As the Fathers remarked, the trials were a farce, a face-saving gesture. At the trials, there was no mention of cloak-and-dagger activities, which had been featured when they were arrested. Instead, the charges were that they had written to Bishop O'Gara and Fr. Anthony, with the added charge against Fr. Justin that he had organized the Legion of Mary in one mission. These charges they readily admitted as there was nothing criminal in either charge. Fr. Justin was sentenced to 5 years, Fr. Marcellus to 4, retroactive to the day of their arrest. November 16, 1955, they were informed that because of 'good conduct' their sentence was being commuted to expulsion from the country. They travelled by train from Changsha to Canton and the Hongkong border, the trip being quite different from the previous four years, as they were shown consideration, every effort being made to impress on them that they were well treated. Before crossing into Hongkong each was required to sign a statement that they had been well treated on the trip, which was the truth.

Frs. Marcellus and Justin are the last of their community on the China mainland. At the time of 'liberation' there was a Passionist Bishop, 21 Passionist priests, 10 Sisters of Charity from Convent Station, N.J., 4 Hungarian Sisters of Mercy (now working in Formosa) and 5 Hungarian Sisters of Notre Dame (now in Australia) in the Diocese of Yuanling, western Hunan. Today, the entire foreign personnel has been cleared out. There remain Fr. Raphael Chang, O.S.A., Vicar General, and Fr. Bede Chang, native of the Diocese; the last information reaching Hongkong had the two of them still living in the Yuanling Mission, able to carry on priestly work in a very restricted manner in that one town; the rest of the Diocese, and its 4,000 Catholics see no priest. Another native of the Diocese, Fr. John Nien, alumnus of St. Mary's, Baltimore, has been in the Yuanling jail since October 1950. Fr. Nien could be free tomorrow if he consented to have his brain 'washed'; even the Reds admit that Fr. Nien is a good man but 'very stubborn.'

17-1—Archdiocese of Canton

3 Priests, 2 Brothers Arrested

Three priests, two Brothers, and a lay woman have been arrested in Canton by the Red Chinese government. At the same time it was learned that Bishop Dominic Tang, S.J., Apostolic Administrator of Canton, has not been arrested, as was earlier reported from Macao. The arrests are part of a stepped-up campaign by the communist regime against the native clergy and lay Catholics which was highlighted by mass arrests of Bishop Ignatius Kung of Shanghai, 17 priests, and several hundred laymen in Shanghai last September.

17-2—Diocese of Hongkong

1. Visitors

H.E. Archbishop Vagnozzi

The Most Reverend Archbishop Egidio Vagnozzi, D.D., Apostolic Nuncio to the Philippines, arrived in Hongkong October 26 on the S.S. Asia. Archbishop Vagnozzi, who has been in Rome for consultations, was met on his arrival by His Lordship Bishop Lawrence Bianchi and Msgr. Mario Peressini, Secretary to the Nuncio who had arrived earlier from Manila.

Archbishop Vagnozzi became Apostolic Delegate to the Philippines in 1949 and two years later was named the Vatican's first Nuncio to the Republic of the Philippines. The Nuncio has taken great interest in the development of religious and social life in the Philippines. He also furthered greatly the lay apostolate and Catholic Action movement. Since the Philippine Islands gained their independence, Catholic Action has taken an important part in the life of the people there. The Church is very vigorous and has tackled successfully social and welfare problems.

H.E. Bishop Paul Ro

His Lordship Bishop Paul Ro, Bishop of Seoul, Korea, passed through Hongkong on his *ad limina* visit to Rome. Bishop Ro said

that a total of 15,685 adult converts were baptized in Korea in the 12-month period ending June 30, 1955. Korea now has 215,554 Catholics in 152 parishes and 990 out-stations. In 586 villages and towns Mass is offered in private homes. The number of catechumens studying in preparation for Baptism is 26,283, a much larger number than a year ago, the Bishop said. Eighty-seven missionary priests, 195 Korean Fathers, 53 Missionary and 650 Korean Sisters serve the needs of the Catholics in Korea. The Church in Korea conducts three colleges, 18 senior high schools, 21 junior high schools, 21 primary schools, 32 orphanages, 20 hospitals, six old folks' homes and three leprosariums.

Most Rev. Msgr. Peressini

Msgr. Mario Peressini, Secretary to the Vatican Nunciature in Manila arrived in Hongkong to welcome Archbishop Egidio Vagnozzi, Nuncio to the Philippines, on his arrival from Rome. Msgr. Peressini will not return to Manila, but will proceed from Hongkong to Rio de Janeiro, Brazil, via Rome, on new assignment.

2. Church Increase

Catholics in Hongkong numbered 73,499 on June 30, 1955 according to official statistics released by the office of His Lordship Bishop Lawrence Bianchi. On the same date 7,807 persons were under instruction preparatory to being received into the Church. In comparison to the official return of June 30, 1952 when Catholics numbered only 43,004 the Catholic population of Hongkong has increased by 71% during the past three years. On the same date last year there were 62,921 Catholics in Hongkong with 3,461 persons under instruction.

3. Catholic Named Chief Justice

M. J. Hogan, Attorney General of the Federation of Malaya, a Catholic, has been appointed Chief Justice of Hongkong. A member of the Irish bar, he had previously occupied legal posts in Palestine and Aden.

4. New Schools

Good Hope School

Contractors are completing work on the new Good Hope School. Making their way through piles of building materials and over half finished road approaches nearly four hundred pupils trooped up the hill past Kowloon Dairy to inaugurate the new school which already is known as "The Mount." Enjoying a view commanding Kai Tak air field and Kowloon Bay, the new school is situated at the junction of Clear Water Bay road and Jat Incline. For a background it has the superb Kowloon Peak.

Ten Sisters are stationed at the new institution which at present is a boys and girls primary with English in the forenoon session and Chinese in the afternoon classes. Private lessons in piano are given. Plans for the near future call for a secondary school and a boarding school for girls. Remaining to be built are the auditorium, gym and science halls. Large playgrounds are finished. Eventually the Sisters plan a novitiate which will accept postulants for their community, Missionary Sisters of the Immaculate Conception.

Our Lady's School

It is the property of the Daughters of Mary Help of Christians, or the Salesian Sisters of St. John Bosco as they are perhaps better known. Our Lady's is a girls' primary school at Chuk Yuen overlooking Kai Tak airfield. It has 412 pupils, 120 of whom are in three kindergartens. Another kindergarten conducted by the same Sisters in nearby Diamond Hill has 79 children. The Salesian Sisters who began work in Hongkong in 1950 now have 20 Sisters here, eight of whom are Chinese and the others of several foreign nationalities.

Valiant Chinese Priests

The Bamboo Curtain lifted a bit to let through a brief message from a Chinese priest, one whose name or location cannot be given lest he find himself in even worse trouble than at present. The message was brief but it spoke volumes both as to the courage of the Chinese priests and the vicious persecution they endure.

Father X wrote: "Father A visited me and when he saw the awful conditions, the tense situation and the rough treatment I have to undergo he advised me to get out and live in another place till things ease off a bit. I told him that, with the grace of God, I would stick it out to the bitter end. Father A went to visit the Faithful in one of the nearby towns only to land in jail for four days.

Fortunately he was later allowed to leave and return to his own place.

"A gigantic campaign has started, to throttle the Mystical Body of Christ here. We live from day to day, not knowing when our number will come up. Without the grace of God I would have gone crazy long ago. Arrests are made solely because we place God above Caesar. It is now certain that Fathers B and C are in separate jails, getting an extra heavy dose of brainwash. Father D is also in jail; his case is bad. Remember him in your prayers."

Taiwan

A Year of Progress

Archdiocese of Taipei. An increase of 4,088 Catholics gives a total of 13,301 Catholics. The Archdiocese is in charge of the Chinese Congregation of the Disciples of the Lord, but is staffed by priests of various Orders and Societies, 182 priests in all.

Apostolic Prefecture of Kaohsiung. Here we find the greatest increase for the year and the highest total number of Catholics—an increase of 5,845 giving a total of 16,811 Catholics. The Prefecture is confided to the care of the Dominican Fathers, who are assisted by other missionaries, a total of 58 priests.

Apostolic Prefecture of Taichung. Baptisms during the year, 2,531, gives Taichung Prefecture a total of 8,212 Catholics. The Prefecture is staffed by 36 Maryknoll Fathers, assisted by 10 Chinese priests, and one Viatorian. The 24 Jesuit Fathers in Taichung city who are compiling a polyglot Chinese dictionary, can give only a part of their time to the direct apostolate.

Apostolic Prefecture of Hualien. Hualien Prefecture in June of this year had a total of 5,500 Catholics, showing an increase of 2,422 during the year. The Prefecture is in charge of the priests of the Paris Foreign Mission Society, 12 in number, assisted by 10 priests of the Bethlehem Mission Society, 4 Chinese priests, and 2 Canons of St. Bernard.

Apostolic Prefecture of Chia-Yi. With Bishop Thomas Niu as Administrator, this Prefecture is staffed by 26 Chinese and 7 foreign priests. Catholics now number 4,203 —an increase of 827 during the twelve months ending June 30, 1955.

22-1—Archdiocese of Taipei

1. Carmelites Arrive

Oct. 20—Two Carmelite Sisters, one American, one Chinese, recently arrived here from Santa Clara, Calif., to join the Sisters of the Carmelite convent at Hsin Chu, the only group of contemplative nuns on this island. Sister M. Christine hails from Holbrook, Ia., and Sister Therese of the Infant Jesus was born in Shanghai. They join the seven Carmelite Sisters, three American and four Chinese, who came to Formosa in June. 1954. Prioress of the Carmelite community is Mother Theresa of Jesus.

2. Friars in Free China

The spirit of St. Francis lives on—and the followers of the Poor Man of Assisi travel the roads and preach in the towns and hamlets of Tao Yuan. Tao Yuan district, one of the five counties comprising the Archdiocese of Taipei, is staffed by Italian Franciscan Fathers. In charge of the mission is Archbishop P. M. Lacchio, OFM, of Changsha, province of Hunan. The Archbishop was ousted from his See by the Communists, imprisoned and expelled from the Red-held China mainland. He came to Taiwan at the end of 1952, and continues his missionary work in Taipei Archdiocese, Tao Yuan county.

Working under the direction of the Archbishop are 14 priests, one of whom, Father Joseph B. Druetto, is on Kinmen. The 13 priests in Tao Yuan staff as many mission stations and have, in less than 3 years, built up a Catholic body of 1,037 persons from almost scratch. The twelve months ending June 30 witnessed an increase of 421 Catholics. Assisting the priests in their work are 5 Chinese Sisters of the Congregation of the Blessed Virgin Mary, and one Franciscan Brother. The tempo of conversions is increasing and there are now actually more than 2,000 people attending religious instructions.

The beginning of the work in Tao Yuan county was not easy for these Fathers from the province of Hunan. Mandarin speakers, they have had to study the difficult local dialect in order to work successfully in the

villages and small towns of the district. Already they have penetrated the aboriginal mountain country and established there a mission. In order to fill a need and as a means of contact, Archbishop Lacchio has set up a dispensary, treating most cases free of charge, and three kindergartens. While Catholics still constitute a very small percentage of the 386,000 population of Tao Yuan county, yet the encouraging results of the last three years, and the present rate of conversions, promise big things for the future.

22-2—Prefecture of Taichung

Catholic High School

Oct. 29—The first Catholic Junior High School for boys in Formosa was inaugurated and blessed by the Papal Internuncio in China, Archbishop Anthony Riberi. The new school, St. Viator's, is situated in the Apostolic Prefecture of Taichung, and is staffed by the teaching congregation of St. Viator—better known as Viatorians. The new school buildings were solemnly blessed in the presence of Bishop Thomas Niu, Administrator of Chia Yi Prefecture; Msgr. William F. Kupfer, M.M., of Flushing, N.Y., Apostolic Prefect of Taichung; Msgr. Joseph Arregui, O.P., Apostolic Prefect of Kaohsiung; Msgr. Eugene Fahy, S.J., of San Francisco, Dean of Hsin Chu district, and some 40 priests and 12 Sisters. Also among those present, were the Mayor, Lin Ching-piao, of Taichung city, representatives of the Bureau of Education, and prominent civil officials.

Archbishop Riberi expressed his great hopes for the future of China. He said there was reason for gratitude in the fact that the Church is able to continue in Formosa the educational work she formerly carried out on China's mainland. "I wish to thank the educational authorities for the sympathy they have shown. Only when freedom to teach is permitted, is real progress possible throughout the world."

The present Viatorian community consists of three Fathers, two of them Chinese, and three Canadian Brothers. One Chinese secular priest, a Brother of St. John the Baptist, and seven laymen complete the staff. Father Roger C. Drolet of Chicago is superior of all Viatorian missions in Formosa and Japan. St. Viator's has 170 students. When all buildings of the new school are completed the enrollment is expected to jump to 700 students. The Viatorians now at Taichung were formerly connected with a high school at Szepingkai, in Manchuria. Founded in 1931, the school was destroyed by communists during battles with Nationalist troops. Other schools run by the Viatorians in the Far East include a High School for boys and a language school for professional men at Kyoto, Japan.

22-3—Prefecture of Kaohsiung

Progress of the Church

The Prefecture Apostolic of Kaoshiung, which is confided to the care of the Spanish Dominican Fathers embraces the southern part of Formosa. A convert movement has been going on here for some time and this year the number of Catholics of the mission has increased from 10,966 to 16,811.

The Formosan population may be divided into three large groups: Formosans i.e., Chinese who came from the continent long ago and who settled here; the aborigines and finally the Chinese refugees who have come to Formosa because of the present upheaval in China. Cf 2,939 recently baptized adults 485 are Formosans, 1,059 are aborigines and 1,375 are Chinese refugees. This is not in proportion to the general population. The Formosans are twice as numerous as the aborigines and refugees combined but they furnish the smallest number of converts.

The Formosans are strongly attached to the old Chinese traditions and a half century of Japanese domination tended only to strengthen that attachment. The refugees, on the contrary, far from the Fatherland and from relatives feel free to follow the religion of their choice. Looking toward their homeland they see the position taken by Catholicism with regard to communism, which has caused so much ruin in China, and they conclude that it is only the Catholic religion that can conquer it. The Formosans, who have not had the experience of the refugees, do not see this.

It is also to be noted that the Catholic religion exerted a more profound influence on the continent than it does in Formosa. Many people on the continent have come into contact with the Church through various

missionary undertakings. Many of the Chinese refugees who receive baptism in Formosa were formerly students in Catholic colleges on the mainland. No doubt the search for spiritual consolation on the part of refugees who are lonely and homesick also explains why converts are the more numerous among them.

While the Formosans are slow in accepting the Faith it is encouraging to note that conversions among them are becoming more numerous every year.

Missionary work among the aborigines only began after the end of the the war. During the Japanese domination it was forbidden, especially to foreigners, to go to them in their mountains. An attempt to evangelize them was made by the Dominicans, about a century ago but that failed and until recently the apostolate was limited to work among the inhabitants of the plains. In 1952, Father Orsono was able to establish the mission of Kapian which became the center for expansion for the apostolate to the aborigines of the south. Missionary work among them is facilitated by their primitive character and their lack of superstitions. The conversion of one of their chiefs brought about a very rapid and unexpected diffusion of Catholicism in their midst: about 10,444 have expressed the desire to become Catholics. At present a Spanish and a Chinese priest are devoting all of their time to this group. Two other priests are preparing to take part in this work.

Neighboring Missions

BURMA

1. Premier's Donation for New Catholic Church

Myitkyina, Burma, July 11—Prime Minister U Nu of Burma has donated $1,000 toward the construction of a new Catholic church now being built by the Columban Fathers here. The money was presented to Msgr. Patrick Usher, Prefect Apostolic of Bhamo, at a ceremony attended by prominent local persons and the senior government official in this area.

When the Prime Minister visited here earlier this year he was asked by local Catholics for a contribution to the church building fund. He promised a donation from government funds set aside for promoting religious projects. In presenting the Prime Minister's gift, the government official stressed the fact that, although Burma is a Buddhist country, its constitution guarantees religious freedom. He also said that the Burmese government regards all religious belief with respect and is glad of the opportunity to show it by helping Myitkyina's Catholics to build their church.

2. Friendly Gesture of Prime Minister

During his tour of various nations of the world Prime Minister U Nu visited Jerusalem where his thoughts went back to Christian friends in Burma to whom he wished to bring mementos of the Holy Land. He decided upon a number of bottles of water from the River Jordan and upon a thousand crucifixes. In the light of the Prime Minister's zeal for the progress of Buddhism this act of thoughtfulness toward Christians is the more remarkable.

Thanks to the political sagacity of the Prime Minister the general situation in Burma is good. For missionaries, however, there exists the great problem that the Government does not intend to permit the entry of new missionary priests and Sisters. This circumstance makes it the more urgent that religious vocations in the country should become more numerous so that native priests, Brothers and Sisters will be able to continue the work of evangelization that was begun by missionaries. Progress has been noted this year by an increase of 40 seminarians in the seminary of Taunggyi but of course these are only beginning and they have a long course of study before them: only a small percentage will eventually arrive at the goal. There has also been a healthy increase in the numbers of catechists. The district of Shadaw, once a somewhat neglected missionary field, is now being visited by many catechists who are well received by the pagan population that they visit. The friendly attitude of the people toward the missions is to be seen in their willingness to send their children to the mission schools. In this connection it is of interest to note that the scholars of Catholic schools in the Diocese

of Toungoo were eminently successful in the official governmental examinations. This fact inclines many toward seeking admittance to Catholic schools for their children.

INDONESIA

1. Balinese Style Church in Capital City

Denpasar, Bali, Nov. 4—A new church in Balinese style, dedicated here in the capital city, is a "Catholic contribution to Bali's name and fame in the line of artistic carving," said Father Norbert Shadeg, a Divine Word missionary stationed on the island. Under construction for the past year, the church was dedicated to St. Joseph. It was built by a 32-year-old talented Dutch missionary, Brother Ignatius de Vrieze, S.V.D., in collaboration with some of Bali's best professional carvers. "It will be the pride of the Church in Bali," Father Shadeg said, "and it vies in beauty and artistic construction with anything else on the island." St. Joseph's Church is only a few short blocks from Den Pasar's Bali Hotel, stopping place for tourists. The pastor of the new church is Father John Heyne, S.V.D.

Only in 1935 did the Balinese government allow Catholic missionaries to set foot on this island. Father John Kersten, S.V.D., arrived here on September 11, 1935, renting a room for ten months before he was allowed to build, in nearby Tuka, the "mother church" of all Bali. Divine Word missionaries, only Catholic missionary group on the island, started without a single Catholic in 1935. Today there are over 1,500 Catholics in Bali out of a total population of 1,500,000.

2. More Indonesians Ordained Priests

Maumere, Indonesia, Nov. 4—Three Indonesians were ordained priests here by Bishop Anthony Thijssen, S.V.D., Vicar Apostolic of Ende. The three new priests are Fathers Henry Djawa, Aloysius Mitan and Darius Nggawa, all Divine Word missionaries. Their ordination brings to 46 the number of Indonesian Divine Word priests, all ordained since 1941. One of the two priests ordained in the 1941 class was consecrated a Bishop in 1951. He is Bishop Gabriel Manek, S.V.D., Vicar Apostolic of Larantuka, Flores.

Of the various national or racial groups in the ranks of Divine Word missionaries—Chinese, Filipinos, Indonesians, Japanese, Negroes—the Indonesians to date have the largest number of priests, with the Negroes numbering 31 in second place. On the island of Flores, where the three newly ordained priests will take up parish work, there are 150 priests serving 511,685 Catholics, or one priest for every 3,400 Catholics. Although the island of Flores, now divided into three vicariates, does not account for even one per cent of the area of Indonesia, it has 43 per cent of Indonesia's Catholics. There were 27,000 Catholics on the island when Divine Word missionaries received the mission in 1913. The Belgian Congo in Africa and the island of Flores in Indonesia are today among the most flourishing missions in the world.

JAPAN

1. Catholic Population

Tokyo, Sept. 5—Catholics in Japan today number 212,321, according to the official statistics published here by the Apostolic Internunciature. The figure for 1954 was 197,296. But it must be noted that the Catholics in Amami Oshima (2,730) who were formerly entered with the statistics for Okinawa are included for the first time in the statistics for Japan. Without counting the Amami Oshima Catholics, the number of Catholics in Japan proper shows an increase of 48 per cent as compared with the 1950 figure which was only 141,638.

Catechumens still under instruction number 17,019 as compared with 24,863 in 1954. This decrease, however, is only apparent. A new regulation was drawn up by the Hierarchy in the spring of 1955 according to which only those are to be regarded as catechumens who have already completed the first part of the catechism and are attending Mass regularly. Persons baptized during the course of the year included 10,945 adult converts, 6,115 children of Christians and 2,522 persons baptized in danger of death making a grand total of 19,582.

Priests in Japan now number 1,231. Included in this number are 279 Japanese priests (220 secular and 59 religious) along with 947 foreign priests belonging to various missionary societies and seven foreign secular priests who are incardinated in the various dioceses. Major seminarians now number 477 including 93 foreign scholastics, 222

Japanese students for the secular priesthood, 131 seminarians and 31 clerical novices belonging to various religious communities. Minor seminarians for the secular priesthood number 216, while 154 boys are studying in the minor seminaries of various religious communities.

Japan now has 2,518 Japanese and 1,019 foreign Sisters and no less than 1,273 Japanese novices and postulants. A recent estimate has it that one out of every 19 adult Catholic women is in a convent—perhaps the highest average for any country in the world. Lay Brothers number 504 including 157 foreigners and 92 Japanese novices and postulants.

2. Increase Of Catholic Schools

Tokyo, Sept. 5 — Catholic schools in Japan numbered 207 on May 1, according to a report just issued by the Education Department of the National Catholic Committee. This represents an increase of 14 per cent as compared with the figure for May 1, 1953. Included in the 1955 total are two graduate schools, six universities with the full four year college course, 13 junior colleges, 69 high schools, 73 middle schools and 44 elementary schools. The new schools established during the past two years include four junior colleges, three high schools, seven middle schools and 10 elementary schools.

Total enrollment in these schools is now 66,285 compared with 57,085 in 1953 and 45,145 in 1951, an increase of 47 per cent in four years. Of the 66,285 students now enrolled, 19,303 are boys (3,202 Catholics) and 46,982 are girls (8,564 Catholics). It is practically impossible to have parochial schools (most of the existing elementary schools are affiliated with middle and high schools directed by religious communities), but more than half of the parishes conduct kindergartens which now number 258 as compared with 181 in 1953. Enrollment in the kindergartens on May 1, 1953 was 36,441 as compared with 25,601 in 1953.

3. Famed Missionary Dies

Tokyo, Oct. 3—Father Sauveur Candau. outstanding missionary in Japan who was sometimes spoken of as the "Bishop Sheen" of this country, died here (September 28) at the age of 58. A member of the Paris Foreign Mission Society, Father Candau came to Japan in 1924 and directed the Tokyo Inter-Diocesan Seminary for many years before World War II. His phenomenal command of the Japanese language, his broad culture and his humor made him one of the most popular lecturers in Japan. He was often invited to lecture at universities, meetings of professional men, and on the radio. Some Japanese described him as a "Frenchman who speaks Japanese better than do the Japanese." He was perhaps the only foreigner who could write copy in Japanese that was immediately acceptable to the important magazines and newspapers. He was invited some months ago to provide a weekly column for Asahi, Japan's most important daily. He was thus brought into close contact with leading circles of Japanese society and not a few of the most prominent converts during recent years were instructed by him.

KOREA

1. Msgr. T. Quinlan Consecrated

Seoul, Oct. 17—Msgr. Thomas Quinlan, a survivor of the Korean "death march," will be consecrated Titular Bishop of Fornos Major on November 23. He was recently named Vicar Apostolic of the new vicariate of Chunchon in Korea. Archbishop Maximilian de Furstenberg, Papal Internuncio to Japan, will officiate in the Cathedral of the Immaculate Conception here. The consecration will fall on the Feast of St. Columban, patron of the religious Society to which Bishop-elect Quinlan belongs.

The Bishop-designate will be the first Irish-born Bishop in Korea. He is a veteran of the Chinese and Korean missions and has served as regent of the Apostolic Delegation in Korea, a position he will retain. Bishop-designate Quinlan, 58, will administer an area of 32,000 square miles where Catholics and catechumens number 16,000. The new vicariate, formerly a Prefecture Apostolic, is served by 17 Columban and ten native Korean priests.

2. Catholic Converts Increase

Seoul, Oct. 15—A total of 15,685 adult converts were baptized in Korea in the 12-month period ending June 30, 1955, the Bishops of Korea reported. Korea now has 215,554 Catholics in 152 parishes and 990

out-stations. In 586 villages and towns Mass is offered in private homes. The number of catechumens studying in preparation for Baptism is 26,283, a much larger number than that reported a year ago.

Eighty-seven missionary priests, 195 Korean Fathers, 53 Missionary and 650 Korean Sisters serve the needs of these Catholics. The Church in Korea conducts three colleges, 18 senior high schools, 21 junior high schools, 21 primary schools, 32 orphanages, 20 hospitals, six old folks' homes and three leprosariums.

LAOS

Communists Kill Priest

Rome, July 12—The assassination by Laotian communists of Father Tien, a Laotian priest, has been confirmed, according to Fides, Catholic mission news agency. Father Tien, whose death occurred on June 2, 1954, was captured by the Vietminh forces in 1953 and was sent to the camp of Ben Houei Talang. On June 1, 1954, he agreed to act as interpreter at a school because he was told he would not be released under any conditions. The following day he started on his way to the school. About 300 meters from the camp, his hands were tied behind his back and he was led to a cemetery where he was shot. The soldiers ordered the people of the nearby village to bury the body. Father Tien, the first and only priest of the "Thai-rouge" ethnic group, was ordained in 1949.

PAKISTAN

1. Situation of the Church

The Church in Pakistan, as in most Moslem countries, is in the position of an unwanted guest. While there are practically no government restrictions on the freedom of the Church, individual Catholics face frequent discrimination at the hands of the overwhelming Moslem majority.

Two major facts must be taken into consideration in estimating the position of the Church in Pakistan, which is the missionary intention of the Apostleship of Prayer for March. First, this nation was created solely to protect and perpetuate the Islamic way of life. When India won its independence in 1947, its more than 70,000,000 Moslems were afraid that their 300,000,000 Hindu countrymen would make life difficult for them. As a result they demanded and secured their own homeland and Pakistan came into being. Because of their extremely strong attachment to Islam, most Pakistanis view the Church with hostility. The Moslems' rejection of the doctrine of the Trinity is so strong that it militates against belief in the divinity of Christ. According to Islam, this doctrine presupposes more than one God. In their eyes, therefore, Catholics are polytheists and deserve the most bitter Moslem epithet, "Kafir" (Infidel). The number of conversions to Catholicism among Moslems is negligible. A Moslem who does embrace the Faith invites discrimination of all kinds. He is considered a traitor to his family and his country. At the very least he will pay for his conversion by the loss of his job and his property.

The second fact to remember about the Church here is that it is relatively small and weak. Catholics in Pakistan number only 228,000 in a total population of 77,000,000. Unlike India, Pakistan has few native priests—only 69 out of 297 for the whole country. Of these 69, more than 50 are in the Karachi archdiocese. The recent building of seven minor seminaries aims at remedying this situation. Foreign missioners who comprise the majority of the nation's clergy, are free to come and go without hindrance. The educational and social status of native Catholics varies widely from region to region. For example, in the archdiocese of Karachi—the nation's capital—80 per cent of the faithful are literate. In the Multan and Rawalpindi dioceses, however, 90 per cent can neither read nor write.

Despite the Church's relative freedom from official interference, life for the individual Catholic is becoming harder each year. The end of British rule meant unemployment for the many city Catholics who held government jobs. Today these jobs are virtually closed to all but Moslems. Even commercial firms have to report to the government on the religious affiliations of their employees. Catholic peasants have had an even harder time. Following partition, many Catholic farmers were driven from the

land to make room for Moslem farmers as Moslem landlords took the place of Hindus. Many of these Catholics have since drifted to the cities where a considerable number have been forced to make their living as scavengers.

The work of the Church in Pakistan is mainly educational and charitable. Catholic educational institutions are acknowledged to be among the best in the country. All have waiting lists running into the hundreds. It is through its schools and colleges that the Church wields its greatest influence among the literate classes, but these schools are continually being threatened. One of the main threats is the effort to force Catholic schools to permit the teaching of the Koran, the Moslem bible, on their premises.

The educational work of the Church is for the few. It is through works of charity that it reaches the many. The donations of His Holiness Pope Pius XII, who has given $30,000 during the past two years to the Prime Minister's Hut Building Fund and the Flood Relief Fund, have been received with great gratitude by the government. But it is largely through the generous gifts of War Relief Services—National Catholic Welfare Conference that the Church here has been given the opportunity of relieving the daily distress of the poor. In convents and rectories throughout the country hundreds queue up daily to share in supplies contributed by American Catholics.

2. Pope Aids Flood Victims

Karachi, Sept. 30 (NC)—His Holiness Pope Pius XII has donated $10,000 for the relief of victims of the recent floods in Pakistan. This was the third successive year that the Holy Father had aided flood victims in this country. Last year he sent a donation of $20,000, and in 1953 he gave a gift of $10,000.

The Pope's latest donation was accompanied by a message to Maj. Gen. Sikandar Mirza, Governor General of Pakistan, in which the Pontiff said: "It was a source of sorrow for Us to learn that disastrous floods have again afflicted vast areas of Pakistan. We express Our sincere sympathy with the victims, and invoke upon them abundant Divine consolation and comfort."

In a reply acknowledging the Holy Father's message, the Governor wrote: "I am deeply touched by the kind message of sympathy of Your Holiness in regard to the recent floods in Pakistan. The government and people of Pakistan join me in expressing to Your Holiness our sincere thanks for your kind prayers and good wishes."

VIETNAM

1. Vietminh Religious Freedom

By Father Patrick O'Connor

Saigon, South Vietnam, July 18—Ho Chi Minh, president of the communist "Democratic Republic" (Vietminh) of north Vietnam, has decreed religious freedom in a document that provides wide openings for religious persecution. The decree, dated June 14, was published in Hanoi on July 4 in Nhan Dan (Man of the People), organ of the Vietnamese Communist Party. The Communist Party calls itself Lien Hiep Leo Dong, the "Worker's Party."

Alongside the decree the journal publishes a commentary that stresses atheism as a fundamental principle of the Party. The Party is founded on the principle of Marx-Leninism, that is, on dialectic materialism," the article states. "The Party recognizes no spiritual being . . . But, following the dialectic principle of Karl Marx, the Party recognizes that religion is an objective fact in society. Religion originates, develops and disappears according to the economic evolution of a country . . . On the other hand, the Party recognizes always that religion is a matter of freedom of citizens' belief and thought that cannot be abolished by force or or by decree." This is a standard communist statement, warning everybody that the powers-that-be are officially atheistic and implying that even though religion exists now, it cannot survive. The communists plan no frontal attack on religion ("by force or decree") but they do not promise to abstain from intimidation, confiscation, imprisonment or expulsion of priests on false charges, or from virulent anti-religious propaganda.

Article 1 of the decree declares: "The government guarantees liberty of belief and worship. All Vietnamese have the right to follow a religion or to follow none. Ministers

are free to preach religion in religious establishments such as churches, pagodas, etc. When they preach, ministers must impress on their flock . . . respect for the democratic authorities and the laws of the Democratic Republic of Vietnam." According to Article 3, those foreign ministers of religion whom the Democratic Republic authorizes for the purpose may preach religion like Vietnamese clergy. Article 4 gives religious denominations permission to publish and distribute religious books, but they must observe the government's laws on publishing. Article 5 permits religious bodies to open training schools for persons who devote themselves to religious activities. According to Article 6, church, temples, catechism schools and equipment for worship are "protected by law."

Already the decree has left loopholes for specific regulations and interpretations that could nullify the general principles. But Article 7, wide and vague, leaves everybody open to attack. It runs: "The law will punish everyone who uses the pretext of religion to attack peace, unity, independence and democracy, to make propaganda for war, to break popular union, to keep believers from their duty as citizens, to attack other persons' freedom of belief and thought, or to commit any other violation of law." The interpretation, in every case, rests with the Vietminh, of course. And the Vietminh, as they have told us, are officially atheistic.

Article 9 gives religious bodies authority to open private schools, but these must follow the official program. That program includes the teaching of Marxism and atheism. After regular class hours, religious instruction may be given to children who desire it. Parents' desires are not mentioned. Official propagandists work constantly on the children, belittling religion and creating group prejudice that will discourage a child from going to religious instruction. Article 10 provides that in the agrarian reform "when the government confiscates or buys ricefields" belonging to churches or temples, enough will be left to maintain the church and the ministers. The "local people"—meaning the local Vietminh chiefs—and the provincial authority will decide how much.

Article 12 promises that the government will be indulgent and will modify taxes on rice fields left for support of churches "to protect the people's worship and to help ministers of religion." Meanwhile the government is crushing parishes and bishoprics with impossible taxes and penalizing priests for not paying them. It demands, as tax on a field, more rice than the total yield of the field. Article 13 says that "the civil authority will not intervene in the internal affairs of religious bodies." A specific assurance is given for Catholics: "Religious relations between the Church in Vietnam and the Holy See of Rome are the internal business of the Catholics." There are a couple of possible traps in that sentence too, as the future may show. The Vietminh will decide arbitrarily what is "religious." They may round up a number of fake Catholic "delegates" any time to make some dictated "decision" on relations with the Holy See.

The decree is signed by Ho Chi Minh, president, and Pham Van Dong, vice-president and foreign minister.

2. Persecution in North-Vietnam

Saigon, South Vietnam, Aug. 12—One priest and 12 seminarians, out of four priests and 55 seminarians who asked the communist Vietminh for departure permits last March, have reached South Vietnam. The others, after the Vietminh had imprisoned and browbeaten them for weeks, yielded to pressure and withdrew their requests. Their story is one of planned, prolonged Vietminh obstruction, in glaring violation of the Geneva agreements. The International Control Commission was aware of the case all the time. The priests were teaching the students in the major and minor seminaries of Vinh. "It was impossible to live and work any longer," one of the group said here. "We were short of money to buy food, as the mission had been impoverished by Vietminh taxes. Even if we had money, we were not allowed to buy enough rice for our needs."

On March 27, 28 and 29 the priests and students asked the "Democratic Republic" (Vietminh) authorities for permission to leave, according to the Geneva Agreement. In April they appealed to the International Commission team in the town of Vinh, nine miles away. On May 13 the Commission came to hold an inquiry in the seminary. As usual, the Vietminh knew in advance. So

on the morning of May 13 they forced the rector, Father John B. Ngoan, to come with them to their office. They did not release him until next day.

The Commission found a cordon of "peasants" confronting them at the seminary. These were Vietminh militia, dressed as civilians and assigned to demonstrate against the departure of the priests and students. They demonstrated so violently that the visitors had great difficulty in entering the building. The Commission asked to interview five seminarians. The five were first searched by the Vietminh, who ripped their clothing to make sure that they had no hidden papers. The seminarians, under questioning, told the Commission members what they had just experienced. One member asked where the superior was. He was told that the Vietminh had taken him away. The Commission left. The permits were still refused.

On May 20 the Vietminh gathered the four priests and promised them plenty of food, clothing and everything else they needed, if they would stay. Next day they assembled the students and made the same promises. The answer on both days was: "No, thanks; we want to go." Then the Vietminh arrested them all, separated them and confined them in different houses. For two months they questioned, accused, bullied and threatened each one individually. They demanded to know, in particular, who had written and carried the letters to the Commission. Meanwhile the prisoners saw no more of the Commission, heard no more from it.

Under the terrific pressure, endured alone and in ignorance of what the others were doing, three priests, 19 senior seminarians and 24 juniors withdrew their requests to leave. They were shipped off to Haiphong and Hanoi, on a strictly conducted "tour." On July 16 nine of the seminarians who had held out were released and sent across the 17th parallel, the demarcation line, by truck. Next day Father Ngoan and the three remaining students were sent across. During the two months' captivity the priests were not allowed to offer or even attend Mass. The Vietminh, while always insisting that they themselves are atheists harped on their government's decree on religious liberty.

Chinese Abroad

1. Catechist Receives Papal Decoration

It is indeed history when a 72-year-old Chinese catechist receives a Pontificial Medal from His Holiness Pope Pius XII. The ceremony took place on June 1, 1955, when Mr. Thomas Fung Tai was invested with the decoration "Pro Ecclesia et Pontifice" at Sandakan Mission, North Borneo. The presentation took place at the Rectory of the Mission and was celebrated by a big tea party given to Mr. Thomas Fung Tai by his children, grand-children, relatives and friends. During the party His Excellency Bishop J. Buis presented the Pontifical Medal and Certificate. Speeches were given by His Lordship the Bishop of Jesselton Vicariate, the Rector of Sandakan, the eldest son of Mr. Fung Tai, Mr. Anthony Fung and his friends. A gold chain with a crucifix was presented by a non-Catholic, Mr. Chan Tain Joo, as a remembrance from some twenty of his old friends.

Mr. Thomas Fung Tai was the first Chinese catechist for the Chinese Mission in North Borneo. He was engaged by Fr. Weber for Jesselton Mission in 1908. The Mission then was still in its infancy and he went with the priests from station to station, not only catechising the Chinese Catholics and instructing the Catechumens but also acting as cook, messenger and interpreter for the Fathers. He has been six years in Jesselton, one year in Labuan and forty years in Sandakan. During this period of 47 long years he has served 25 different missioners. Of the forty years during which he was stationed at Sandakan he worked under Very Rev. Fr. B. J. Davis for 22 years.

Pioneers are the ones who suffer most hardships and Mr. Thomas Fung Tai was the pioneer of the Chinese Mission in North Borneo. In early days, Chinese pagans knew nothing about religion. They thought foreigners were intruders, eager for land and gold which were the sole reasons for their coming out to the East. The religion they

taught was merely a pretext, a religion of foreign-devils. If anyone believed the foreign-devil religion, he was called "the running dog of the foreigners," because he was helping the Europeans in taking over the country. On this account, Mr. Fung was called "the running dog" by the Chinese pagans. He had also great financial difficulties in his youth, because of his small salary, insufficient to meet his big family's expenses. But in spite of all these internal and external difficulties, he served the Mission faithfully, willingly and courageously without complaint.

At present he has ten children and 37 grandchildren. The eldest and second son, Anthony and Maurice Fung respectively, hold positions of responsibility in the office of Harrison and Crosfield's Shipping Department. The third son, Joseph Fung, is the chief clerk of the District Office, Tawau. The fourth son, John, is the private secretary to the General Manager of Harrision and Crosfield. The youngest son, Simon, is at present in St. Francis Xavier's Seminary, Singapore. The rest of his children also hold responsible positions in various offices either in Sandakan or in Jesselton. Mr. Thomas Fung Tai retired from service in 1940. Even after retirement, he still gave instructions to school children and catechumens in his home, despite his severe suffering from rheumatism which frequently kept him in agony for weeks.

2. Buddhist Father Asks God's Blessings on His Daughter As She Joins Sisterhood

Cleveland, July 21—A cablegram from her father, a Buddhist, asked God's blessings on Sister Letitia when she was received into the Franciscan Poor Clare Nuns community here. Auxiliary Bishop Floyd L. Begin of Cleveland, presided at the ceremonies. The cablegram came from Shun Hung Lee of Hongkong, formerly a Shanghai banker, and reached Sister Letitia on the day of her reception into the Sisterhood. The cablegram asked God's blessings on her, extended congratulations and imparted the love of her family, including her mother and six brothers and sisters.

Sister Letitia is the former Lina Miriam Lee. She came to the United States two years ago with two classmates from the Maryknoll School in Hongkong. While at the school, she and her two two classmates were received into the Catholic Church. The three were awarded scholarships to U.S. Catholic colleges and Miss Lee chose the Ursuline College here. After two years at the college and visits to the Poor Clare Monastery here, Miss Lee decided to join the Sisterhood. Her father was a banker in Shanghai before the communists took over. He fled with his family in advance of the Reds and found refuge in Hongkong where he now is a dye manufacturer.

3. Chinese Priest Works In Germany

Paderborn, Germany, July 22—In a sudden reversal of roles a Chinese missionary is now serving the Catholics of this diocese. For decades German missionaries have been active in China. Now Father Sun, a Chinese priest unable to return to his Red-dominated homeland, has taken up parish duties at St. Boniface Church in Herne. Chased from China by the communists in 1949, Father Sun continued his priestly studies and was ordained in the Philippines. The 29-year-old priest comes from Shantung province, has two brothers and an uncle who are priests and a sister who is a nun.

Buddhist

1. Le Bouddhisme a 2,500 ans

Colombo — Le Bouddhisme a 2,500 ans. Dans les pays asiatiques fiers de leur indépendance récente, cette date est célébrée par des manifestations grandioses, dans le dessein d'affirmer le renouveau bouddhique que l'on cherche à promouvoir aussi bien à Ceylan, qu'en Birmanie ou au Siam.

Ce renouveau bouddhique fait face à de redoutables problèmes. A Ceylan—et dans d'autres pays, les choses ne se sont pas passées de manière différente—il faut bien dire que jusqu'ici sous la domination européenne, le bouddhisme est resté comme appesanti sur lui-même, en dehors de l'évolution du monde moderne. Il se réveille maintenant pour constater un divorce entre la religion et la vie. Ceux qui ont étudié le bouddhisme et qui par conséquent devraient être les hommes

de la renaissance actuelle, sont peu en contact avec les bouleversements de la civilisation moderne; les élites actives, formées dans les Universités européennes ont été imprégnées d'une civilisation où le bouddhisme n'avait pas part. Quel sera le Thomas d'Aquin qui pourra faire une synthèse entre le bouddhisme et la civilisation moderne?

Les moines bouddhistes sont nombreux: 15 à 20,000 à Ceylan. Sont-ils de taille à sauver le bouddhisme et à l'intégrer dans la vie moderne? Il ne le semble pas. Sans doute si la majorité est illettrée, il y a parmi eux une forte minorité qui étudie. Mais beaucoup estiment qu'ils perdent leur temps dans les études classiques, étude du sanscrit entre autres, langue sacrée des livres bouddhiques. C'est là une situation moyenageuse qui laisse ces clercs complètement ignorants du monde moderne. Il en résulte que les jeunes moines, ou bien se contentent de ce bagage "scholastique" et font piètre figure devant le plus pauvre étudiant en sociologie qui a lu trois ou quatre brochures sur Marx et le marxisme, ou bien ils veulent eux aussi devenir des "scientifiques", mais faute de formation philosophique risquent fort de devenir la proie des idées communistes. Ou bien encore, ils abandonnent la vie monastique pour se faire une vie dans le monde.

Les élites progressistes se rendent bien compte du problème et ne ménagent pas leurs critiques. Il y a peu de temps, un journal local attaquait violemment le manque d'hygiène des monastères bouddhiques. L'auteur ironisait sur cette jeunesse, confinée dans des chambres obscures, sans air ni soleil, qui se mourait souvent de tuberculose, mais qui avait la consolation de mourir en répétant quelques phrases de sanscrit. Laissant la responsabilité de cette charge à son auteur, il faut bien reconnaître qu'il y a un problème des études bouddhiques.

Comment trouver une solution? Les Bouddhistes progressistes la voient dans un large syncrétisme. Bergson, Kant, Hegel, Schopenhauer, tous ces grands philosophes, disent-ils, ont préparé la voie au bouddhisme, qui va maintenant assumer ces vues philosophiques et religieuses et les mener à leur perfection. Il faut donc que les moines bouddhistes se mettent à étudier ces grands philosophes occidentaux.

En attendant que devient la jeunesse? Jusqu'ici, l'éducation religieuse bouddhique comme telle, se résumait en quelques pratiques d'ordre cérémonial dont la plupart des enfants ne connaissaient pas la signification. Depuis quelque temps on commence à parler d'école du dimanche et d'enseignement religieux bouddhique. Ce sont là des vues inspirées de l'exemple des chrétiens comme on l'a signalé ailleurs. Jusqu'ici, tout cela est à l'état de projet plus que de réalité vécue. Aussi les enfants de familles bouddhistes, arrivent à l'âge adulte avec le mince bagage décrit plus haut; l'enseignement qu'ils ont reçu leur a fait perdre le plus souvent le respect "superstitieux" de la religion de leur enfance. Ils gardent sans doute le bouddhisme comme un vêtement extérieur, mais cela ne va pas loin et ils sont sans défense devant le marxisme.

Un autre problème crucial pour le bouddhisme qui veut se rénover, c'est celui des réalisations sociales. Dans un monde où le "profit" seul compte, où l'on veut voir l'influence bienfaisante d'une religion matérialisée par des oeuvres, on en vient à demander des comptes au Bouddhisme sur ce point.

Voilà bien des points d'interrogation certes. Ils ne sont pas particuliers au bouddhisme. D'autres grandes religions, l'Islam par exemple, ont été mises en face de la culture moderne déjà. L'avenir nous dira si les grandes fêtes du 2,500ème anniversaire du Bouddhisme vont être pour cette religion de tant de millions d'hommes, le début d'une ère nouvelle.

2. Buddhist Leaders Meet In Peking

Buddhist monks, nuns and laymen from all parts of the country, on August 31, 1955, concluded the second plenary council meeting of the Chinese Buddhist Association in Peking. The meeting, which lasted 16 days, was attended by 133 council members, and Buddhist representatives of the Han, Tibetan, Mongolian, Thai, Tu and Yuku nationalities. It reviewed the work of the association in the past two years and decided its future tasks. Hsijaochiatso, who has been Acting Chairman of the Association, was elected chairman to fill the vacancy left by Yuan Ying who died in 1953. The meeting decided to set up a training college for Buddhist priests. The 12 members appointed to serve on the college

preparatory committee included Hsijaochiatso, Chao Pu-chu, Gelatsang and Awongjaotso.

In a review of the association's work in the past two years, Hsijaochiatso stressed the religious freedom enjoyed by Chinese Buddhists since liberation. Many monasteries and temples, neglected under the Kuomintang, had been repaired or restored. The association had helped scholar priests to carry out research in Buddhist scriptures and literature. He added that the association would continue its collection of Buddhist literature and cultural relics, on which a good deal of successful work had already been done in the past two years. Hsijaochiatso said that the political status of Chinese Buddhists had risen considerably since liberation. Buddhists had been elected to the People's Congresses at all levels and had taken an active part in the work of preserving world peace. "Most Chinese Buddhists," he said, "signed the Stockholm Peace Appeal and the appeal against the use of atomic weapons." The meeting passed a resolution in support of China's First Five-Year Plan and the preservation of world peace. NCNA. (Communist)

Mohammedans

Mohammedans In China

In an article on the "sad fate of Muslims under Chinese Communist oppression", the Indonesian-language weekly journal HIKMAH claimed on July 23 that it was not possible to accept at face value what was put out as the truth by the Chinese publicity machine. The Chinese Communists had alleged, for instance, that Muslims in China were allowed their days of prayer and that there was no objection to Muslims going on pilgrimages to Mecca. "This does not move us to enthusiasm, because we know quite well the attitude of a Communist State regarding Muslims. The destruction of religion is part of the plan for the creation of the ideal Communist State. Our hearts were unmoved at Chou En-lai's statement that the People's Republic respected the religious-minded. The time will arrive when religion will be wiped out".

The Chinese Communists had published in Indonesia a book in Arabic purporting to show Indonesian Muslims that Chinese Muslims in a Communist State had happy social relations with Mao Tse-tung. This was merely an act put on while oppresion against religion was continued. The situation in East Turkestan provided a good example. After the defeat of Mudjahid Muhammad Hussein, the area was occupied by the Chinese Communists in 1949. The first act of the Communists was to close all religious institutions. Many thousands of religious scholars and intellectuals were arrested, and "People's Courts" were set up under which some 30,000 people were "tried" and sentenced to death or life imprisonment. When the Muslim forces rose up in protest, Russian help was sought. After the defeat of the Muslims, Turkestan was divided between China and Russia under the Moscow Agreement of 1950. A series of oppressive measures were then inaugurated and people, including Muslims, were slaughtered in cold blood. Evidence showed that some 130,000 Muslims suffered in this way, and a further 260,000 were sentenced to forced labor. Chinese Communists were brought in to settle on the land in large numbers and were given accomodation in mosques and schools.

"All this points to one thing", the journal concluded. "The Chinese Communists have ruthlessly imposed Communism in Muslim areas. How can people swallow such a statement as 'Communists in the People's Republic respect religion?' Communists are Communists whether they are in Indonesia or China. A fox is a fox wherever he is."

The personal characteristics of the messenger, his nationality, are no part of the Gospel message. The seed once planted, due thanks being given to him who planted it, each nation raised Christian priests and people of its own. Catholicity, universal in its essentials, became, in non-essentials, as varied as the races that adopted it.

Archbishop Cushing, Boston; March 1947.

LETTRE DE FAMILLE

PEU à peu, le nouvelles se précisent sur cette recrudescence de la persécution religieuse en Chine depuis la fin de l'été dernier. Arrestations nombreuses de prêtres, de Frères, de religieuses, de laïques, à Shanghai et environs, à Haimen (Kiangsu), dans les provinces du Chekiang, du Fukien, du Kwangtung, du Anhwei, du Shantung. Ce sont les régions dont nous avons entendu parler . . . ; que se passe-t-il ailleurs?

Archidiocèse de Hankow

Arrestations encore des Administrateurs Apostoliques des diocèses de Hankow et Hanyang, avec 10 prêtres et plusieurs catholiques. Tous les autres prêtres ainsi que les religieux et religieuses ont été mis sous house-arrest. L'un des Pères, dont les années passées, l'église avait été saccagée au cours d'une démonstration "spontanée", se voit maintenant accusé d'avoir été lui--même l'auteur de ce vandalisme. Cependant les prêtres sous house-arrest peuvent aller dire la messe dans les différentes églises et chapelles, escortés par la police qui surveille si, à la Sainte Table, le prêtre distribue la communion à tous, même aux "progressistes" et excommuniés.—Mais ces prêtres, malgré cette surveillance, continuent de refuser les sacrements à ceux qui se sont mis au ban de l'Eglise.—Défense de prêcher, défense de confesser. Tous les catholiques, il y a quelques temps, ont dû s'enregistrer de nouveau. A la question: "Quelle religion?", la réponse: "catholique" put être inscrite pour les parents seulement; pour les enfants, l'espace libre devait rester vide et blanc. Tous les jours, prêtres et religieuses et catholiques doivent subir des cours d'endoctrination. Des groupes d'agents de 4 ou 5 personnes, visitent les familles catholiques et se succèdent tout le jour jusque tard la nuit, et cela tous les jours: questions, discussions, accusations contre les prêtres emprisonnés. Un tel régime finit par briser le système nerveux, on ne sait plus ce que l'on dit . . . Mais la fidélité des catholiques reste inébranlable. Souvent ces entrevues se terminent: "Mais, je n'ai rien à dire contre ces prêtres; je ne sais pas quoi dire . . ."—"Nous allons vous montrer quoi dire . . . Vous n'avez qu'à dire ceci, cela . . ."—"Mais c'est faux . . .!" —"Nous reviendrons encore demain vous expliquer . . ."

Une lettre d'un Père Chinois est tragiquement admirable: "Une campagne gigantesque a été déclenchée pour étouffer le Corps Mystique du Christ. Nous vivons d'un jour à l'autre sans savoir quand ce sera notre tour de disparaître. Sans la grâce de Dieu, je serais devenu fou. Et tout cela uniquement parce que nous plaçons Dieu audessus de César."

Diocèse de Shanghai

Les démonstrations, séances d'accusations, cours d'endoctrination continuent contre Monseigneur Kiung et les prêtres et autres emprisonnés. Les religieuses sont soumises à des réunions quotidiennes qui durent des heures et des heures. Le dimanche, 2 octobre, une messe solennelle fut célébrée dans l'église du Christ-Roi (on ne sait pas par quels prêtres) en action de grâces pour le succès du coup porté à S.E. Mgr. Kiung et à son groupe "réactionnaire". Nous laissons la parole à un supérieur de communauté qui fut témoin direct de la plupart de tous ces événements:

"On revient sur des choses de 1951, 1952, 1953, et on constate une fois de plus que la police communiste n'oublie rien, que tout est noté et qu'au jour voulu, quand les meneurs du jeu jugeront que toutes les conditions sont remplies pour frapper avec toutes les chances possibles de succès, tout sera ramené au jour,

utilisé au mieux du but à atteindre. Et le but poursuivi ici, c'est non pas précisément la liquidation de l'Eglise, mais son asservissement complet à la politique du régime. Il ne faut pas détruire l'Eglise, il faut au contraire la maintenir pour qu'on puisse affirmer à l'usage de l'égranger, avec de belles photos et des déclarations de "catholiques patriotes" à l'appui, que la liberté de religion existe en Chine; et on ajoutera que le Gouvernement est le protecteur de la véritable liberté de croyance, contre les évêques, prêtres, etc . . . instruments conscients ou inconscients de l'impérialisme.

"En juillet 1953, c'est le préfet de police de la ville qui se fait le défenseur des droits des "catholiques progressistes" auxquels les prêtres refusent les sacrements. A la même époque, le R. P. Chin S.J., l'un des prêtres arrêtés le 8 septembre, dit à quelqu'un dans une conversation: "Le gouvernement veut maintenir le Grand Séminaire, mais donner aux études l'orientation que vous pouvez supposer". (Comme cela se fait dans les Séminaires des pays communistes d'Europe, comme cela se fait pour les Protestants en Chine). Et c'est sans doute parce que le Père Chin n'a pas voulu collaborer à cette politique qu'il est maintenant en prison.

"L'évêque est accusé d'avoir poussé les catholiques à troubler l'ordre publique. Après les arrestations du 15 juin 1953, les catholiques se sont portés en masse vers les églises pour prier. Dans telle église, il y avait bénédiction du Saint Sacrement tous les soirs, précédée du chapelet et du chemin de la croix. La foule était tellement dense qu'elle débordait de l'église pleine à craquer et qu'on voyait des fidèles en nombre, de tout âge et de tout sexe, à genoux sur le gravier de la cour, suivant le chemin de la croix qui se faisait à l'intérieur de l'église; les passants, attirés par ce spectacle d'une foule à genoux ou debout dans la cour de l'église, s'étaient massés en grand nombre devant la grille fermée qui menaçait d'être enfoncée sous la pression extérieure. Les soldats communistes qui avaient un poste de garde dans l'enclos ont dû intervenir pour faire reculer la foule et c'est sans doute de ce désordre que l'on rend Mgr. Kiung responsable. Un de ces mêmes jours, avant le *Tantum Ergo* de la bénédiction, les chants ont cessé et le choeur, composé de jeunes gens et de jeunes filles, d'une seule voix, sans que personne dans l'église ne s'y attende, a prononcé une déclaration de fidélité à l'Eglise, et a même terminé par une formule empruntée aux communistes: "Redoublons de vigilance". Ce n'était pas très liturgique, ni même très prudent; mais la manifestation a été aussi spontanée que possible et ce n'est pas le curé d'alors, à ce moment-là sous stricte surveillance et aujourd'hui en prison, qui l'avait provoquée. Dans un autre quartier de la ville, une résidence où habitaient quelques Pères Jésuites, avait été occupée et on savait qu'un ou deux Pères étaient certainement dans la maison et non en prison. Les enfants catholiques du quartier, auxquels ces Pères faisaient le catéchisme, sont allés nombreux chanter des cantiques devant la maison et saluer les Pères de cette façon. La police a laissé faire, mais elle n'a pas moins pris les noms des enfants présents, car quelques jours après, on a reproché à un catholique en vue la présence de sa fille à cette manifestation toute spontanée, dont l'évêque est maintenant rendu responsable.

"Le fond de la question, c'est que Mgr. Kiung et ses prêtres se sont opposés à l'asservissement de l'Eglise. Shanghai, noyau de résistance à la politique religieuse du gouvernement communiste, a été un exemple et une inspiration pour tout le reste du pays, et ceux qui ont eu le courage de faire échec à cette politique doivent maintenant répondre de leurs "crimes" . . ."—Nous n'avons aucune idée du nombre total des victimes de ces derniers mois (n'oublions pas les centaines d'autres des année précédentes et nous ne parlons que des Chinois). D'après ce que nous savons, les prêtres récemment emprisonnés dépassent la centaine; plus de 50 séminaristes; une vingtaine de religieuses; une dizaine de Frères et au moins 4,000 catholiques, surtout jeunes gens et jeunes filles et personnes influentes. Et ce n'est là qu'un strict minimum.

Liberté de religion

Mais alors que veut dire l'article 88 de la Constitution qui garantit la liberté de religion?—Rien du tout pour les Catholiques, s'ils prétendent garder leur idéologie catholique, leur croyance catholique, car c'est une idéologie de soi contre-révolutionnaire parce qu'elle n'est pas communiste. Et voilà pourquoi les "catholiques progressistes" au sens strict du mot, qui croient possibles, par principe, entente et coopération et soumission sont dans l'erreur et ne sont d'ailleurs que

l'objet d'une supercherie calculée. Il suffit d'avoir suivi—et de n'avoir pas oublié ses différentes étapes—la persécution des Catholiques de Chine. Le Mouvement d'Eglise "indépendante" (ce mot sonnait mal et est maintenant devenu "progressive" ou "patriote") déclenché en fin d'année 1950, ne l'a pas été par les catholiques eux-mêmes; ce mouvement a été pensé, mûri, par le gouvernement, patronné et imposé par lui. Il fut accompagné d'une propagande violente et ignoble contre le Saint Père; son représentant fut insulté et expulsé de Chine. Donc le sens et le but en étaient clairs: une église chinoise séparée de son chef. Mais l'Eglise de Chine en dépit de toutes les souffrances demeura admirablement fidèle. Le Mouvement d'Eglise "indépendante" avait lamentablement échoué.

On changea de tactique au cours de l'année 1954. Des ordres furent donnée à tous les bureaux qui s'occupent des affaires religieuses, ordres émanés du bureau central:

1. Il ne faut plus parler, ni dans les journaux, ni dans les publications "religieuses" (que nous avons mentionnées les mois passés), ni dans les discours ou cercles d'études, d'église "indépendante" ou de "réforme". Désormais, il ne faut parler que d'église "patriotique", que de prêtres "patriotes", que de catholiques qui "aiment la patrie".

2. L'église "patriotique" doit reconnaître le Pape et lui manifester son attachement.

Sincérité?—Au sens communiste peut-être: Est bon et vrai tout ce qui procure la victoire du communisme.—Cependant quelques temps après, dans une réunion, un officiel fidèle aux nouvelles directives s'efforçait d'expliquer que le mot d'église "indépendante" ne comportait pas du tout le sens de séparation du Saint Père comme Chef de l'Eglise. Un prêtre chinois présent ouvrit alors le dictionnaire officiel de la terminologie actuellement en cours et du sens qu'elle comporte pour les communistes. Ce dictionnaire est à l'usage exclusif des membres de tous les bureaux du gouvernement, de police et de propagande. Au mot "mouvement de réforme" on peut lire: a) suppression de tout secours économique de l'église venant des impérialistes étrangers; b) suppression du clergé impérialiste étranger; c) *suppression de toute directive venue de l'extérieur;* d) suppression de la théologie étrangère en gardant seulement les pierres précieuses de la Sainte Ecriture.

Encore tout récemment les catholiques mis devant l'obligation de signer des formules d'adhésion au gouvernement, d'amour de la patrie, de fidélité à l'église "patriotique", de soumission aux prêtres "patriotes", n'avaient-ils pas raison d'exiger qu'on leur permette d'ajouter une note à ces formules, précisant que leur signature ne comportait aucune adhésion à l'athéisme, à une séparation du Saint Père. Tout fut refusé . . . Pourquoi? C'est que le but reste toujours le même; les mots, les tactiques peuvent changer, mais pas la réalité . . . et il n'en peut être autrement, il est essentiel au communisme d'être athée.

Que ce soit toujours le même but et toujours la même chose, les textes communistes les plus récents le prouvent eux-mêmes. Citons les formules trouvées dans les rapports de presse et de police à propos des arrestations faites depuis septembre 1955:

—"Arrêtés pour avoir sali les chrétiens patriotes favorables au Mouvement des Trois Autonomies".—

—"Les impérialistes ont constamment adopté une attitude d'hostilité envers le Mouvement patriotique pour l'autonomie administrative, économique et apostolique des églises de Chine".—

—". . . Ces évêques brandissent dans leurs mains leurs pouvoirs religieux; ils ont souvent menacé les catholiques patriotes de les excommunier".—

—"Ces contre-révolutionnaires ont saboté le Mouvement patriotique des Trois Autonomies appuyé par les catholiques patriotes".—

—"Ils ont enrayé et attaqué les activités anti-impérialistes des catholiques patriotes".—

—"Ils se servaient de moyens habiles pour torpiller le mouvement patriotique de l'église".—

Chacun de ces textes prouvent bien que c'est pour le Saint Père, pour l'Eglise Catholique, que de si nombreux prêtres, religieux et religieuses et catholiques chinois sont martyrs actuellement.

Exode des Missionnaires

Sept missionnaires nous sont arrivés ce dernier mois. En date du 26 décembre, nous avons encore en Chine:

Prêtres (2 évêques) 16
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N.B. Sont en prison: 13 Pères (1 évêque).

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An unfortunate error during the printing of the December 1955 issue of MISSION BULLETIN omitted a full sheet that should have followed Page 864. The missing sheet is given here under page numbers: 864-A and 864-B for insertion in your December copy — The Editor.

they have committed serious crimes, but rather because they have expressed dissatisfaction towards the Red regime or made criticisms of the Communist theory. In fact, the whole institution is filled with dread of the Red spy activities, and every student appears to be in the clutch of Communist terrorism.

Hongkong Standard
September 28, 1955.

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Walter Briggs

No. 5

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for Communist Party roles—recently published this article:

"When the campaign for suppression of counter-revolutionaries started in 1951, he pretended to be honest and surrendered part of his counter-revolutionary documents. Holding a receipt for these from the district government, he went about everywhere bluffing about his 'thorough confession.' One evening in 1953 a visitor called at Wei's house. Kuo-chi heard his father talk in Japanese with this 'unexpected guest.' A few days later Kuo-chi heard that this man had been arrested. He became suspicious of his father. He put together the arrest with what his father had said and done in the past. These things added up to a problem he felt could have involved his father. He acted at once upon his own initiative and reported his findings to the public security station. The public security bureau, acting on evidence at hand, arrested Wei Chih-ming according to law on April 27, 1954.

"Wei Chih-ming was subsequently sentenced to five years' imprisonment and taken to a certain construction site in Honan to undergo reform through labor. Kuo-chi regularly received letters from his father. One thanked the People's Government for giving him an opportunity to reform himself and said he was making 'progress.' Wei also 'encouraged' his son to work harder for the League. Kuo-chi was fascinated by the letters and believed his father 'has this time really reformed himself.'

"Wei Kuo-chi, a senior student of the Shanghai Shih Tung Middle School, was a member of the New Democratic Youth League. His father, Wei Chih-ming, was a counter-revolutionary element. During the Japanese occupation, Wei Chih-ming served as interpreter for the Japanese gendarmerie at Soochow (Kiangsu Province). He served as captain of the 'Voluntary Inspection Corps of the Shanghai-Woosung Garrison Headquarters' during the reactionary Kuomintang rule. In the latter capacity he repeatedly resorted to extortion, forcible occupation of civilian premises and aiding the enemy by arresting people.

"After (the Communist) liberation, he did not show any repentance or any tendency toward reform. Instead he occasionally mixed with a number of counter-revolutionary elements, listened to the Voice of America and fabricated damaging rumors. He also made repeated attempts to flee to Hongkong. He told his son threateningly: 'If you join the League you'll be disowned.' He tried to coax him with sweet talk: 'I have good friends in Japan and Hongkong and on Taiwan (Formosa). If only you'll do as I tell you I'll send you to Japan to complete your studies.'

"One day in May this year Kuo-chi was at home when a messenger sent by his grandmother asked him to go to her house. There Kuo-chi noticed his grandmother and his mother whispering nervously. Then, in a round-about way, the grandmother told Kuo-chi: Your father's letter is here. He wants you to remit money.' Kuo-chi began to wonder about the letter, which he thought should have been sent to his own house. He observed the uneasy manner of his grandmother and sensed that something wasn't right. He told his grandmother: 'The letter—let me read it first before I try to find a means of remitting the money.' His grandmother had to produce the letter.

"Through reading the letter, Kuo-chi came to know that his father had escaped from the labor camp and made his way to Hankow. In that brief moment Kuo-chi thought about many things. First of all he was a member of the League and the eldest of five brothers. It was not right for him to remit money to help a counter-revolutionary who was at large. He decided he should set a good example. 'The letter should be turned over to the public security station!' he told his grandmother and mother with firmness.

"The two, looking worried, replied, 'We mustn't do that.' They tried to persuade Kuo-chi to destroy the letter and forget about the remittance. Kuo-chi comprehended their ideological worries and vague understanding of the situation. He told them: 'Father is a counter-revolutionary. To shield him is a criminal act. Besides, the people have already spread the dragnet and won't let the counter-revolutionary elements get away. If we connive with father, we'll only increase his crimes.'

"Kuo-chi then explained the government's policy to them. They had nothing to say. Thereupon Kuo-chi, together with his mother, proceeded to the Chapoo Road station and turned over the letter to the authorities. The following day the public security station, with the help of Kuo-chi, got hold of a second confidential letter sent by Wei Chih-ming. Eventually this counter-revolutionary-at-large was nabbed in a hotel at Hankow."

Hongkong Standard
Sept. 27, 1955.

6. *Chinese Viewpoint*

JUDGING from the terrible physical condition of most of the released American nationals, it is quite evident that the Chinese Communists have committed serious crimes against foreign missionaries especially Roman Catholic priests, in China, points out the editorial of Kung Sheung Daily News. Since Red China is doing such cruel deeds, she is certainly not qualified to stand as a modern state among the family of nations.

Yet it must be remembered that, besides these few Americans, there are millions of Chinese who suffer horribly under the despotic rule of the Chinese Reds. Uncle Sam is often recognized as the champion of freedom for the whole of humanity. What is to be done for these poor victims? Will it be right to save the US nationals alone and leave the people of China to be tortured by the Communists forever?

It is worth our consideration that an American youth, after several years' association with the Chinese Reds, can also turn out to be such a faithful follower. No wonder, then that so many Chinese young people, who are dissatisfied with their lot, have been lured by the Reds to become their willing instruments.

Since the Chinese Reds are able to inject so much poison into the tender minds of the youths of both America and China, the authorities, especially the US leaders, must take positive action to save all the young people and prevent them from turning into disciples of Communism. This work is of prime importance, and Uncle Sam must try to do something to make its immediate execution possible, advised the editorial in conclusion.

Hongkong Standard
Sept. 12, 1955.

NOTICE

Due to increased costs, it is no longer possible to continue sending Mission Bulletin once a subscription has expired. We will mail you a reminder, the only one, some weeks prior to the expiration of your subscription. May we ask that you renew promptly, to avoid missing any copies. Thank you!

Dans le passé, nous avions l'habitude de continuer l'envoi de le revue même si l'abonnement n'avait pas été renouvelé à échéance. Pour raison d'économie, nous ne pourrons plus le faire.

Nous serions donc reconnaissants à nos lecteurs de bien vouloir renouveler leur abonnement sans tarder, après réception de l'avis que nous leur enverrons quelques semaines avant l'expiration. Toujours dans un même but d'économie, nous ne pourrons faire ce rappel qu'une seule fois.

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